تزوكات تيمور

مقالت اول

في تدبيرات وكنكاشها

THE INSTITUTES OF TIMOUR.

BOOK THE FIRST.

DESIGNS AND ENTERPRISES.

مقالت اول

في تدبيرات وكنكاشها

تزوك وكنكاش * امور ملككيري وجهانداري
ولشكرشكني ودشمن را بدام آوردن
ودوست ساختن مخالفان ودر آمدن وبر
آمدن بميان دوستان ودشمنان چنين كردم

* In order to account for the abruptneſs of this Exordium, it is neceſſary to inform the Reader, that this part of the Work in the Original followed the INSTITUTES, and by the Royal author was undoubtedly conſidered as a part of them, under the Denomination of DESIGNS and ENTERPRISES; which he appears to have given as Models of Conduct to others in ſimilar ſituations. But as it is preſumed that little more than the Name of TIMOUR is known to the generality of Europeans, and as this part of the Work contains an abridged account of his moſt

Book the First.

DESIGNS and ENTERPRISES.

* THUS I formed meafures and defigns for the reduction of kingdoms, and for the obtainment of empire, and for defeating armies, and for circumventing enemies, and for making friends of foes, and for going out, and for coming in, amongft friends and enemies.

moft important Schemes and Enterprifes, which confequently lead to a knowledge of the genius, abilities, and extraordinary actions of the man; it has been deemed a proper introduction to that part of the Work, which may with propriety be ftiled his Institutes. Another reafon for prefixing this part of the Work to the other, is, that from the fimplicity of the Narrative, it will (in the beginning) be better adapted to the ufe of thofe who are inclined to ftudy the Perfian Language.

که پیر من بمن نوشت که ابو
المنصور تیمور در امور سلطنت چهار امررا بدست
بگیرد یعني کنکاش ومشورت وحزم واحتیاط

که هر سلطنتي که از کنکاش ومشورت
خالي باشد چون شخصي است جاهل که انچه
کند وگوید همه غلط باشد وگفتار وکردارش سر
بسر پشیماني وندامت بار آورد پس بهتر است که در
تمشیت امور سلطنت خودرا بمشاورت وتدبیر عمل
نماي تا آخر نادم وپشیمان نگردي

وبدان که در امور سلطنت یک حصه
صبر وتحمل است ویک حصه تغافل وتجاهل بعد
از تعارف واز کار کردن بعزیمت وصبر واستقامت
وحزم واحتیاط وشجاعت جمیع امور میسر میشود
والسلام

وگویا این مکتوب هادي بود که مرا
راه نمود وظاهر ساخت که در امور سلطنت نه

† Koottub ul Aktaub Sheikh Zine u deen Aboo Bukkur: a devout and learned man defcended from the Mahummudan Lawgiver, who foretold to TIMOUR the power and greatnefs to which he would arrive. It appears that this prince confidered him in the light of a ghoftly father, confulted him

FOR my PEER† wrote unto me, saying, "Let ABU'L MUNSOUR TIMOUR, in conducting the "important concerns of government, take by the hand "four assistants; to wit, Deliberation, and Counsel, and "Vigilance, and Circumspection. Book I.

"FOR every government which shall be "void of deliberation and counsel, is like unto a foolish "man, who erreth in all which he sayeth and doeth; "and whose actions and words bring forth no fruit but "shame and repentance. It is therefore good that in "conducting the affairs of thy government, thou act "with deliberation and with counsel; that thou mayest "not in the end be ashamed and confounded.

"AND know, that the requisites for con-"ducting the concerns of empire are one portion pa-"tience and forbearance, and one portion pretended neg-"ligence and feigning to know not that which thou "knowest—and that by acting with resolution, and with "uprightness, and with patience, and with vigilance, and "with caution, and with bravery, every undertaking "will become easy and successful. Farewell."

AND behold this letter was a guide which pointed out to me the way; and shewed unto me, that

him on all occasions, and paid the most implicit attention to his counsels. *Peer* in the Persian language signifies *old* or *aged*; hence a *Father:* which is the appellation by which TIMOUR distinguishes him throughout this work.

حصه مشاورت وتدبیر وکنکاش است ویک حصه
شمشیر

که گفته اند به تدبیری ملکها توان
کشاد وفوجها توان شکست که بشمشیرهاي لشکرها
میسر نشود

وبتجربه من رسید که یک مرد کاردیده
شجاع مردانه صاحب عزم وتدبیر وحزم بهتر از هزار
مرد بي تدبیر وحزم است چه یک مرد کاردیده هزار
هزار مردرا کار فرماید

وبتجربه من رسید که غالب شدن بر
مخالفان نه از بسیاري لشکر است ومغلوب شدن
نه از کمي سپاه بلکه غالب شدن بتایید وتدبیر
است

چنانچه من با دو صد وچهل وسه کس
از روي کنکاش وتدبیر بر سر قلعه قرشي که امیر
موسي وملک بهادر با دوازده هزار سوار در قلعه
وحوالي قلعه نشسته بودند آمدم وبتایید تنگري
تعالي وتدبیر درست قلعه قرشي را مسخر کردانیدم
وبا

of the requiſites for conducting the affairs of dominion nine tenths are Deliberation, and Counſel, and provident Meaſures; and that the Sword is one portion only.

For the experienced have ſaid, "By Policy kingdoms may be conquered, and numerous hoſts may be defeated, which by the Swords of united armies cannot be overthrown."

And by experience it is known unto me, that one tried ſoldier, of magnanimity, and of bravery, and of reſolution, and of ſkill, and of circumſpection is more valuable than a thouſand men who want diſcretion and knowledge. For one experienced and able ſoldier can direct the efforts of thouſands of thouſands.

And by experience it is known unto me, that victory over the foe proceedeth not from the greatneſs of armies, nor defeat from inferiority of numbers: for conqueſt is obtained by the Divine Favour, and by ſkilful and judicious meaſures.

Thus, aided by deliberation and foreſight, with two hundred and forty three warriors only, I came down on the caſtle of Kurſhee. † And in the caſtle and the neighbourhood thereof, Ameer Mooſi and Mullik Bahaudur had ſat down with twelve thouſand horſemen; and by the aid of Almighty God and by ſkilful meaſures I ſubdued the caſtle of Kurſhee.

† A city of Mauwur u Nuhur, or Tranſoxiana, Long. 99. Lat. 39.

And

وبا دوازده هزار سوار امير موسي وملک بهادر آمده مرا در قلعه قرشي محاصره نمودند ومن اعتماد بر تاييد ايزدي کردم واز روي تدبير واحتياط از قلعه بر آمدم ومرتبه بمرتبه جنـک کردم وباين دو صد وچهل وسه کس دوازده هزار سوار را شکست دادم وچند فرسنگ راه تعاقب ايشان نمودم

وبتجربـه من رسيد که راي وتدبـير وکنکاش با مردي دانا دل هوشيار مي آيد اکرچه تمشيت کارها در پرده تقدير مستور است ليکن بر سنت سنيه محمدي صلي الله عليه وسلم هر کاري که کردم بمشاورت کردم

وچون ارباب راي وکنکاش جمع مي آمدند از خير وشر ونفع وضرر کردن وناکردن کارها که در پـيش بود پرسش مينمودم وچـون سخنان ايشان را مي شنيدم هر دو طرف آنرا ملاحظه مي کردم ونـفـع وضرر آنرا بخـاطر مي آوردم ومخاطرات آن کـار

AND Ameer Moofi and Mullik Bahaudur, with their twelve thoufand horfemen, came and furrounded me in the caftle of Khurfhee. And I refted on the favour of the Almighty, and I fallied forth with fkill and with circumfpection from the caftle, and I affaulted them repeatedly. And with thofe two hundred and forty and three people I defeated twelve thoufand horfemen, and purfued them for many Furfungs.* Book I.

AND by experience it is known unto me, that counfel, and deliberation, and fkilful meafures are only to be found with the wife and the fagacious. Therefore, notwithftanding the conclufion of every worldly event, is covered by the curtain of Fate, yet, according to the holy word of Mahummud (on whom be the Bleffing of the Almighty) in every enterprife which I undertook, I acted from counfel and deliberation.

AND when my counfellors and my advifers were affembled together, I demanded their opinions on the good and on the evil, and on the advantages and on the difadvantages of undertaking, or relinquifhing, the enterprife before us. And when I had heard their opinions thereon, I myfelf examined both fides of their opinions. And I duly weighed the advantages and the dif-

* Furfung is a league of about fix thoufand yards.

کاررا بنظر اعتبار میدیدم وهر کاري که در آن دو خطر میدیدم طرح میکردم وکاري که یک خطر داشت اختیار مي نمودم

چنانچه من به تغلغتیمور خان صلاح دارم در وقتي که امراي وي در دشت جته علم مخالفت برافراختند از من کنکاش خواست وبوي کفتم که اکر فوج بدفع ورفع ایشان بفرستی دو خطر متصور است واکر خود متوجه شوي یک خطر ووي به کنکاش من عمل کرد ومتوجه دشت شد وچنان شد که بوي کفته بودم

ودر جمیع کارها مشاورت بکار بردم ودر انصرام آن کار تدبیر درست میکردم وراه بر آمدن آن کاررا ملاحظه نموده شروع در آن کار میکردم واز روي تدبیر وعزم درست وحزم واحتیاط وپیش بیني ودور اندیشي باتمام میرسانیدم

وبتجربه

advantages; and I confidered the perils thereof with the eye of attention. And every plan, in which I difcovered a two-fold hazard, I rejected; and I chofe that in which the peril was fingle. Book I.

THUS I advifed Tughulluk Timour Khaun, when his Ameers exalted the ftandard of rebellion in the Dufht of Jitteh. Behold he demanded counfel from me; and thus I faid unto him—"If thou fend an army "to difperfe and expel them, a two-fold danger may be "apprehended therefrom: * but if thou thyfelf advance "againft them, one peril only." And he acted according to my counfel, and turned towards the Dufht of Jitteh: and that which I had fore-told unto him, came to pafs.

AND I entered on every meafure with counfel and advice; and in the execution of that meafure I acted on a plan which was uniform and good. And after examining the avenue of retreat, I entered on the execution thereof. And by fkill, and by refolution, and by caution, and by circumfpection, and by fore-fight, and by penetration I brought that enterprife to a fortunate conclufion.

* i.e. If he fent Forces, and went not himfelf, they might be defeated; or they might be prevailed upon to join the rebels: but the latter, if he went himfelf, was not to be apprehended.

وبتجربه من رسید که صاحب کنکاش
جمعی توانند بود که از روی اتفاق بر گفتار وکردار
خود عازم باشند واز آن کار بهیچ وجه
نگذرند واگر گویند نکنیم پیرامون آن کار
نگردند

وبتجربه من رسید که کنکاش دو
قسم است زبانی وته دلی انچه زبانی می شنیدم
گوش میکردم وانچه ته دلی می شنیدم در گوش
دل جای میدادم

ودر هنگام لشکرکشیها از صلح وجنگ
پرسش مینمودم ودلهای امرای خود را می جستم
که جنگ جویند یا صلح واگر از صلح سخن میکردند
منافع صلح را با ضرر جنگ مقابله می نمودم واگر
از جنگ حرف میزدند نفع وفایده آنرا با ضرر صلح
ملاحظه میکردم هرکدام غالب در نفع بود همان را
اختیار مینمودم

وهر

AND by experience it is known unto me, that thoſe are worthy to be counſellors, who ſteadfaſtly adhere to that which they ſay, and to that which they do; and who on no account relinquiſh the meaſures on which they have reſolved; and who, if they ſay, "We "will not do this," keep far from the action which they have condemned.

AND by experience it is known unto me, that there are two kinds of counſel — that which proceedeth from the tongue, and that which proceedeth from the receſs of the heart. I turned my ear to that which proceeded from the tongue; but to the counſel of the heart, which I heard, I gave a place in the treaſury of my ſoul.

AND in times of hoſtility I ſought counſel relative to peace and to war; and I ſtudied the hearts of my chiefs, whether they were deſirous of war or of peace. And if they adviſed peace, I compared the advantages of peace with the perils of war. And if they propoſed war, I oppoſed the profits and advantages thereof to the inconveniences and dangers that might follow from peace: and which ever appeared moſt profitable, that I preferred and approved.

AND

وهر کنکاشي کـه سپاه را دو دل مي
ساخـت از استماع آن احتراز ميكردم وهـر صاحب
کنکـاش که مضطربانه کنکاش ميکفت آنرا کوش
ميكردم ومردي که عاقلانـه ومردانه سخـن ميكرد
آنـرا مـي شـنـيـدم

و کـنـکـاش از همه کس مي پرسيدم
ليكن خـيـر وشـر هـر سخن را ملاحظه مي نمودم
وطرف صلاح وصواب آنرا اختيار ميكردم
چنانچه در وقتي که تغلقتيـمـور خان
نبيره چنكيز خان بعزم تسخير ماورالنهر از آب خجند
کذشت ويرليغ طلب بنام من وامـيـر حاجي برلاس
وامير بايزيد جلاير صادر ساخت وايشان از من کنکاش
خواستند که با اهل والـوس خـود بجانب خراسان
بـرويم يـا رفته تغلقتيمور خان را به بينم من بايشان
کنکاش کفتم که در ديـدن تغلقتيمور خـان
دو نفع است ويک ضرر ودر رفتن خـراسـان دو ضـرر

* i. e. Such as occasioned a disunion of sentiments among them, or rendered them doubtful or apprehensive.

† i. e. To Timour &c. commanding them to submit and come in to him.

‡ *Ameer* signifies a *Prince*, or *Leader*; and is a title given to all the nobility

AND I hearkened not to thoſe counſels which divided the hearts of my ſoldiers.* And every counſellor who gave his opinion under the dominion of fear, I turned my ear unto him: but to the man who ſpoke with judgment and with firmneſs, I liſtened with attention.

AND I aſked counſel from all: but I conſidered the good and the evil of every opinion; and from each I ſelected thoſe things which were juſt and expedient.

THUS when Tughulluk Timour Khaun, of the line of Chungaze, croſſed the waters of Khujjund with a determination to reduce the kingdom of Mauwur u Nuhur, and iſſued mandates of ſummons in my name,† and in the names of Ameer Haujee Burlaus ‡, and Ameer Bauezzeed Jullauir; thoſe chiefs aſked counſel of me, ſaying, "Shall we flee into Khorauſaun, with our families and with our hords, or ſhall we go and ſee Tughulluk Timour Khaun?" I counſelled them, ſaying, "There are two advantages and one peril in ſeeing Tughulluk Timour; and in fleeing to Khorauſaun

bility of the firſt rank in the Mogul empire; alſo to the commanders of bodies of troops. Ameer Haujee Burlaus was the uncle of Timour. He and Ameer Bauezzeed Jullauir were both chiefs of tribes in the kingdom of Mauwur u Nuhur.

"there

است وبیک نفع ایشان کنکاش مرا قبول نکردند
ومتوجه خراسان شدند ومن در رفتن خراسان ودیدن
تغلقتیمور خان دو دله شدم

وددین امر از پیر خود کنکاش خواستم
ایشان در جواب من نوشتند که از خلیفه چهارم
کرم الله وجهه سوال کردند که هرگاه اسمانها
کمانها کردند وزمینها زه آن کمانها شوند وحوادث
تیرها شوند وآدمیان هدف آن تیرها کردند
وتیرانداز خداي باشد جل جلاله آدمیان بکجا
بگریزند خلیفه در جواب فرمود که آدمیان را است
که در خدا گریزند پس تراست که درینوقت در
تغلقتیمور خان گریزي وتیر وکمانرا از دست وي
بگیري واز رسیدن این جواب توي دل گشتم
ورفته تغلقتیمور خانرا دیدم*

* i. e. By obeying the ſummons of Tughulluk Timour it was poſſible that they might preſerve their country from depredation, and enſure the ſafety of their families and effects, at the riſque perhaps of their own lives. Whereas by diſobeying the ſummons, and retiring into Khorauſaun, they would

" there are two perils, and but one advantage."* And they approved not of my counſel, and they turned towards Khorauſaun: and I alſo was divided within myſelf, whether I ſhould retire into Khorauſaun, or whether I ſhould ſee Tughulluk Timour.

AND on this occaſion I aſked counſel of my PEER; who in his anſwer wrote unto me, ſaying, " It was once demanded of the fourth Khulleefeh † (on " whom be the mercy of the creator), If the canopy of " heaven were a bow; and if the earth were the cord " thereof; and if calamities were the arrows; if man- " kind were the mark for thoſe arrows; and if Almighty " God (the tremendous and the glorious) were the uner- " ring Archer; to whom could the ſons of Adam flee " for protection?" The Khulleefeh anſwered, ſaying, " The ſons of Adam muſt flee unto the Lord? Thus, it " is thy duty at this time to flee unto Tughulluk Timour; " and to take from his hand the bow and the arrows of " wrath." And when I received this Anſwer, I became ſtrong of heart, and I went, and I ſaw Tughulluk Timour Khaun.

would be baniſhed from their country, and deprived of their Principalities; with no other advantage, but that of having ſecured for a time their own perſonal ſafety.

† The Caliph Aali.

لیکن در هر امري از امور که کنکاش
بر آن قرار مي یافت بقران فال مي کشادم وبحکم
قران عمل مي نمودم

وچون در دیدن تغلقتیمور خان
بمصحف فال کشودم سوره یوسف علیه السلام بر
آمد وبحکم قران مجید عمل کردم

کنکاش اول که در دیدن تغلقتیمور
خان از مشرق دلم سر بر زد این بود

که چون بمسامع من رسید که
تغلقتیمور خان بیکچک وحاجي بیک ارکنت والغ
تقتیمور کریت را با دیکر امراي جته سه فوج ساخته
بتاخت وغارت مملکت ماوراالنهر تعین نموده بودند و
افواج امراي سه کانه در منزل خزار نزول نموده اند
چون کنکاش دیدم که اول رفته امرا را بمال
فریفته تطمیع نمایم که از تاخت وقتل وغارت ولایت
ماوراالنهر عنان بکشند تا آنکه من رفته تغلقتیمور
خان را به بینم

وچون

Book I.

But in every action of the actions of my life, on which I had deliberated, I drew an omen from the sacred Koraun, and I acted according to the direction thereof.

And when I sought a presage in the Koraun concerning the seeing of Tughulluk Timour, the Chapter of Eusoof* (peace be with him) came forth: and I followed the direction of the sacred book.

The first measure which my heart dictated unto me concerning the seeing of Tughulluk Timour, was this. Design I.

Having heard that Tughulluk Timour Khaun had appointed Begchuk, and Haujee Beg of the Tribe of Arkunut, and Allugh Tuktimour of the Tribe of Kurreet, and other Ameers of Jitteh, with three armies, to ravage and lay waste the kingdom of Mauwur u Nuhur; and that those three armies under those Ameers were arrived at Khuzzaur, behold, I deemed it necessary that I should first go unto them, and deceive them by presents, and excite their avarice by temptations, that they might withdraw their hands from desolating and ravaging the kingdom of Mauwur u Nuhur, and from slaughtering the inhabitants thereof; until I should go and see Tughulluk Timour Khaun. A. D. 1369. A. Tim. 25.

* i.e. Joseph. Alluding to the protection which that patriarch afforded to his family, when in Egypt. See Sale's *Al Koran*. Chap. 12.

و چون امراي مذكوررا ديدم سطوت
من در ايشان اثر كرد واز راه تعظيم وتكريم پيش
آمدند وچون دلهاي ايشان مانند چشمهاي تنك
بود وساوري كه بديشان دادم در نظر ايشان بسيار
نبود ودست از تاخت وتاراج ماورالنهر باز داشتند
ومن رفته تغلقتيمور خان را ديدم ووي ديدن مرا
شكون كرفت واز من كنكاش خواست وانچه از
من شنيد همه را پسنديده داشت

ودرين حال بمسامع تغلقتيمور خان
رسيد كه امراي افواج سه كانه مبلغهاي وساوري
از اهالي ماورالنهر كرفته اند ودر ساعت آن مبلغ را
بر ايشان اطلاق كرد و تحصيلدار تعيين نمود
وايشان را از رفتن ماورالنهر منع كرد وايشانرا معزول
ساخت وحاجي محمود شاه يسوري را بجاي ايشان
نصب كرد
وچون اين خبر بمسامع امرا رسيد
علم مخالفت بر افراخته مراجعت نمودند
ودر اين حال به اغلان خواجه كه ديوانبيكي
وامير

AND when I came unto thofe Ameers, my power * made an impreffion upon them, and they receiv- ed me with honour and refpect. And behold their hearts, like unto their eyes, were blind and contracted, and the prefents which I gave unto them, feemed great in their fight: and they withdrew their hands from ravaging and deftroying the kingdom of Mauwur u Nuhur. And I went, and faw Tughulluk Timour Khaun; and he took my coming for a happy omen: and he afked counfel of me, and all that which he heard me fay, he approved. Book I.

AND at this time news came to the ears of Tughulluk Timour Khaun that the Ameers of the three armies had taken monies and gifts from the inhabitants of Mauwur u Nuhur: and he inftantly commanded thofe fums to be delivered up, and he appointed collectors thereof. And he forbad them to enter into Mauwur u Nuhur; and he turned them out from their commands; and he appointed Haujee Muhmood Shaah Yeffoori to fupply their place.

AND when intelligence of thefe things reached the ears of the chiefs, they elevated the enfign of enmity, and they retired towards their homes. And at this time they were met on their way by Aghlaun

* Having taken all his own tribe, and all the principal people of Mauwur u Nuhur along with him. Vide Fragm. Hift. p. 327 et 328. MS HUNTER.

وامیر کنکاج خان بود برخوردند واورا هم از خود کرده بجانب جته روان شدند

وهمدرین وقت خبر رسید که امرای تغلقتیمور خان در دشت قپچاق علم مخالفت بر افراشته اند خان مضطرب شد واز من کنکاش خواسته روی بطرف دشت جته باز نهاد

وماورالنهر را بمن کذاشت ودرین باب یرلیغ وعهد نوشت وتومان امیر قراچار نویان را از ماورالنهر بمن باز کذاشت ومن بر ولایت ماورالنهر تا کنار آب جیحون فرمان فرما کشتم واین کنکاش در ابتدای دولت وسلطنت من بود وبتجربه من رسید که یک تدبیر درست کار صد هزار سوار میکند

* The prefident of his council.

† This circumftance is erroneoufly related in Aali Yezzudi; who fays that the Toumaun of Kurrauchaur Nooyaun only was conferred upon him, and that not by Tughulluk Timour Khaun himfelf, but by the *Leaders of his advanced guard.* Vide Petis de la Croix's Hiftoire de Timour Bek. Tom. 1. p. 30.

‡ A Toumaun is a military fief capable of fending forth ten thoufand fighting men: it alfo fignifies that number of men collected together.

Nooyaun, in the Mogul language fignifies *a prince*, or *the defcendant of a prince*. Kurrauchaur Nooyaun was the fifth anceftor of Timour, and

Khaujeh, who was the Deewaunbeghee,* and the chief counsellor of the Khaun, and they drew him also over to their side: and they proceeded on their way to Jitteh. Book I.

And at this time also news arrived that the Ameers of Tughulluk Timour had exalted the standard of rebellion in the Dusht of Kipchauk: and the Khaun was disturbed in heart, and he asked counsel of me; and he turned back his face to the Dusht of Jitteh.

And he gave unto me the government of Mauwur u Nuhur,† and in this matter he wrote a commission and an agreement; and he restored unto me the Toumaun‡ of Ameer Kurrauchaur Nooyaun in that kingdom: and I became the ruler of all the kingdom of Mauwur u Nuhur, even to the waters of Jihoon.§ And this action came to pass in the beginning of my fortune and power. And I found by experience that one skilful plan can perform the service of a hundred thousand warriors.

and the Vizzeer of Chughtaï Khaun, one of the sons of Chungaze Khaun. (Ghenghis Can.)

§ Thus it appears that Tughulluk Timour Khaun, who had advanced no farther than Khojjund on the river Sihoon, and was unable to prosecute the reduction of Mauwur u Nuhur on account of the dissensions which Timour had sown betwixt him and the chiefs of his army, and also on account of the rebellion of his Ameers in the Dusht of Kipchauk, took advantage of the submission of Timour to obtain a nominal dominion over Mauwur u Nuhur, by conferring upon him the title of Viceroy in that kingdom.

THE

كنكاش دويم كه در عنوان سلطنت
خود كردم اين بود
كه چون تغلقتيمور خان مرتبه ديكر بر
مملكت ماورالنهر لشكر كشيد ونقض عهد كرد
وحكومت ماورالنهر را از من كرفت وباالياس خواجه
پسر خود سپورد ومرا سپه سالار ومشير وي ساخت
وعهد نامه قاجولي بهادر وقبل خانرا ظاهر ساخت
من هم بنابر قول وعهد بزركان سپه سالاري را
قبول كردم

* Kubbul Khaun and Kaujooli Bahaudur were twin brothers, and the ſons of Toumuneh Khaun. Kubbul Khaun was the great grandfather of Chungaze Khaun [Ghenghis Can], and Kaujooli Bahaudur was the eighth anceſtor of Timour, and the great grandfather of Kurrauchaur Nooyaun, mentioned before.

Thus it appears, that Chungaze Khaun and Timour both ſprang from the ſame ſtock, i.e. from Toumuneh Khaun; who was the fourth anceſtor of Chungaze Khaun, and the ninth anceſtor of Timour. Toumuneh Khaun was ſucceeded by his ſon Kubbul Khaun, and Kubbul Khaun was ſucceeded by Burtun Khaun in the ſovereignty of the Moguls.

And it appears that an agreement had taken place between Kubbul Khaun and Kaujooli Bahaudur (at the deſire perhaps of their father Toumuneh Khaun) that the former (who was the elder brother) and his poſterity ſhould ſucceed to the dignity of Khaun, and that the latter (who was the younger brother) and his poſterity ſhould always fill the poſt of chief miniſter and leader of the forces; and that the deſcendants of both ſhould, by this agreement between their fathers, be bound to live in conſtant friendſhip and amity with each other. And this is the agreement ſhewn by Tughulluk Timour Khaun, who was deſcended in a right line from Chungaze and Kubbul Khaun,

THE SECOND DESIGN which I formed in the beginning of my fortune and power, was this. Book I. DESIGN II.

WHEN Tughulluk Timour Khaun drew an army on the kingdom of Mauwur u Nuhur a second time, and broke his engagements, and took from me the government of Mauwur u Nuhur, and delivered it over to Ouleaus Khaujeh his son, and offered me the post of counsellor and general to that prince, and shewed unto me the agreement between Kaujooli Bahaudur, and Kubbul Khaun; * I also, on account of the engagements and agreements of my ancestors, consented to lead his armies. A.D. 1370. A. TIM. 26.

Khaun, to Timour, descended in a right line from Kaujooli Bahaudur: who, on perusing the above-mentioned agreement, considered himself bound to accept the appointment offered him by Tughulluk Timour. Thus Timour, in *Fragm. of Hist.* p. 128. l. 3. MS. HUNTER, says,

در شهور سنه هفصد وششت ودو كه تغلقتيهور خان
مرتبه دويم به ماوراالنهر لشكر كشيد نامه در بــاب
طلب بمن فرستاد ومن هم استقبال كرده ويرا ديدم
ووي نقــص عهد كرده ماوراالنهر به پسر خود الياس
خــواجــه داد ومرا سپهسالار ساخت وچون مرا تيره
يافــت عهد نامه قاجولي بهادر جد من وقبل خان را
ظاهر ساخت چون من آن عهد نامه را كه بر صفحه
فــولاد نقش كرده بودند كه خاني بر اولاد قبل
خان متعلق باشد وسپه سالاري به اولاد قاجولي بهادر
ومخالفت

وچون ظلم وتعدي اوزبكيه در ماوراالنهر
بسيار شد چنانچه هفتاد سيد وسيدزاده را اسير
ساخته بودند والياس خواجه از سلطنت بهره نداشت
ودر منع ظلم وتعدي ايشان عاجز بود من از روي
سطوت بر اوزبكان غلبه كردم ومظلومان را از دست
ظالمان خلاص ساختم واين معني سبب عناد امراي
الياس خواجه واوزبكان شد

وبه تغلقتيمور خان نوشتند كه تيمور
علم مخالفت بر افراخته است وخان اين افترا را
راست دانسته يرليغ بكشتن من صادر كرد وآن
يرليغ بدست من افتاد

ومخالفت يكديكر نكنند مطالع كردم بنابر وفاي
عهد مخالفت نه نمودم وسپهسالاري را قبول كردم

i. e. "In the beginning of the year of the Hejra 762 [A. D. 1360] when "Tughulluk Timour Khaun drew an army a fecond time into Mauwur u "Nuhur, he fent unto me a mandate, ordering me before him; and I "went to meet him, and I faw him. And he broke his engagements, and "delivered over Mauwur u Nuhur to his fon Ouleaus Khaujeh, and ap- "pointed me the leader of his forces. And when he faw that I was diffa- "tisfied with his proceedings, he fhewed unto me the agreement between "my anceftor Kaujooli Bahaudur and Kubbul Khaun. And when I read "that agreement (which they had engraved on a tablet of fteel) fetting "forth,

وكشته

AND when the cruelties and the oppref- Book I. fions of the Ouzbuks became great in the kingdom of Mauwur u Nuhur, (for behold they had carried into flavery feventy Siuds, and fons of Siuds) and the power of Ouleaus Khaujeh availed him nought, and he was no longer able to reftrain their cruelties and oppreffions; in the fpirit of authority I rufhed upon the Ouzbuks, and I delivered the oppreffed from the hand of the oppreffors. And this circumftance was the caufe of difobedience in the Ameers of Ouleaus Khaujeh, and in the foldiers under them.

AND they wrote unto Tughulluk Timour Khaun, faying, "Timour hath exalted the ftandard of "rebellion." And the Khaun thought that the accufation was true: and he iffued an order to put me to death: and that order fell into my hands.

"forth, that the dignity of Khaun fhould appertain to the pofterity of "Kubbul Khaun, and that the poft of minifter and general fhould belong "to the pofterity of Kaujooli Bahaudur, and that they fhould live in amity "with each other: I alfo to fulfil the engagement of my anceftors, refrained from enmity, and confented to lead his armies."

This note is formed from authorities found in Abulghazi Khan's genealogical hiftory of the Tartars, in D'Herbelot, and in the Fragment of the hiftory of Timour, p. 153. l. 9.——And the paffages illuftrated here and in the notes on page 23. will to the oriental fcholar ferve to refute the falfehoods of the Arabian author Ibn Arabfhaah, and to prove the fuperior accuracy and authenticity of the life of Timour written by himfelf *over that compofed by* Alli Yezzudi; *who has hitherto been confidered by the learned of Europe as the moft perfect and faithful narrator of the actions of Timour.*

 AND

وكشته شدن خود را معاينه كردم ودر
علاج آن چنين تدبير كردم كه جوانان بهادر
الوس برلاس را بر سر خود جمع آورم وايشان را بخود
متفق سازم واول كسي كه دست متابعت بمن داد
ايكو تيمور بود ودويم امير جاكو برلاس وديگر
بهادران از جان ودل اختيار متابعت من نمودند

چون اهالي ماوراالنهر از داعيه من آگاه
شدند كه اراده كرده ام كه بر اوزبكان خروج
نمايم چون دلهاي ايشان از طايفه ظالم اوزبكان
منحرف شده بود اكابر واصاغر اهالي ماوراالنهر
بمن متفق شدند وعلما ومشايخ فتوي بدفع ورفع
طايفه اوزبكيه نوشتند وبعضي امرا الوسات وقشونات
نيز برين معني اتفاق نمودند
وصورت فتوي وعهدي كه كرده
بودند وبر كاغذي ثبت نمودند اينست

* *Alous*, of which *Aloufaut* is the plural, fignifies *a tribe*, or *hord.* A true explanation of the Tartar word *Kufhoon* has not been met with. Mr. Petis de la Croix calls it a *body of a hundred foldiers:* but this interpretation is undoubtedly erroneous. The words *Kubbeeleh*, *Taueefeh*, *Ouemauk*, *Alous* and *Kufhoon*, (fome of which are Arabic) all appear to fignify *a tribe* or *hord*; but there muft be fome diftinction between them unknown to Europeans.

كه

And I reflected upon my danger: and to remedy the evil, this was the design which I formed— that I should gather round me the valiant youth of the tribe of Burlaus, and attach them unto me. And the first man who gave unto me the hand of obedience, was Eekou Timour; and the second was Ameer Jaukoo Burlaus: and after him other warriors, from their hearts and from their souls, consented to receive my commands.

When the inhabitants of Mauwur u Nuhur obtained knowledge of my purpose, that I had resolved to rise in opposition to the tribe of Ouzbuk; as their hearts were turned aside from that oppressive people, both the rich and the poor of the people of Mauwur u Nuhur united themselves unto me. And the religious, and the holy men issued forth a decree, authorizing the expulsion and the extirpation of the Ouzbuks. And in this undertaking certain of the Ameers of Alousaut and and of Kushoonaut joined also. *

And the decree and the engagement to which they had agreed, and which they caused to be written, is this. "According to the conduct and the ex-

Europeans. The *Kushoonaut* (which is the plural of *Kushoon*) may here mean *bodies of military men drawn from tribes or hords*, as the word *Toumaun* sometimes signifies. The number of the *Toumaun* is known to be ten thousand; that of the *Kushoon* may perhaps be somewhat less: but it can hardly signify so insignificant a number as a hundred men. Several particulars in this work tend to confirm this opinion.

"example

که مطابق سیرت وصورت خلفاي راشدین رضوان الله تعالـي علیهم واجمعین اهل اسلام سپاه ورعیت وعلما ومشایخ وبرا کرام دیده ملقب بر سلطنت قطب السلطنه امیر تیمورراا ایده الله نموده اند که بمال وجان در رفع ودفع وقلع وقمع طایفه اوزبکیه که دست ظلم وتعدي به عرض وناموس ومال واسباب مسلمانان دراز کرده اند کوشش نمایند

وما در عـهـد وبیعت خـود درسـت پیمان باشیم واکر خلاف پیمان وعـهـد نمایـم از حول وقوت آلهي برآمده داخل حول وقوت شیطان بـاشـیـم

وچون فـتـوي را بمن نمودار ساختند خـواسـتـم کـه علم قتال وجدال بر افرازم وبر سر اوزبـکـان لشکر بکشم وداد مظلومـون از ظالمان بـکـیـرم لیکن بعضي مردم اراذل این راز را فاش کـردنـد

ودیکر باره خود بخود کنکاش کردم که اکر در سمرقند بمقابله ومقاتله اوزبکان اشتغال نمایم

" ample of the orthodox Khulleefehs, † (on whom be " the favour of Almighty God) the followers of Islaum, " the doctors, and the holy men, and the soldiers, and the " subjects, seeing Him noble and worthy thereof, HAVE " NOMINATED AMEER TIMOUR (the Polar star of do- " minion, on whom be the favour of God) to the em- " pire: and with their wealth, and with their lives they " will exert themselves in expelling and in driving out, " and in extirpating and in destroying the tribe of Ouzbuk, " who have stretched forth the hand of cruelty and ra- " pine over the families and over the wealth, and over " the property and over the effects of the faithful."

" AND we will be firm in our engagements; " and if we deviate from our agreement and from our " compact, may we be deprived of the grace and of " the protection of Almighty God; and be delivered " over to the power and the dominion of the devil!"

AND when they shewed unto me the decree, I was eager to exalt the standard of war and of slaughter, and to draw down an army on the people of Jitteh, and to revenge the oppressed on the heads of the oppressors: but certain of the worthless revealed my intentions.

AGAIN, I deliberated with myself, that if I made war upon them in the city of Summurkund, it might come to pass that the people of Mauwur u Nu-

† The Caliphs Abaubukkur, Omur, Osmaun and Aali.

نمایم مبادا اهل ماورالنهر کوتاهي کنند پس
چنین کنکاش دیدم که از سمرقند برآمده در کوه
مقام کنم تا هر کس که بمن متفق باشد نزد من
آید انگاه جمعیت کرده بقتال وجدال اوزبکان
مبادرت نمایم

چون از سمرقند بر آمدم زیاده
از شصت سوار دیگر کسي با من بر نیآمد ودانستم
که در کنکاش خود غلط نکرده ام

وچون یکهفته در آن کوه توقف نمودم وکسي
بمن در نیآمد خود بخود کنکاش کردم که بجانب
بدخشان رفته شاهان بدخشان را بخود متفق سازم

وسوار شدم وبخدمت امیر کلال رفتم
ایشان مرا ارشاد نمودند که بجانب خوارزم عنان
عزیمت معطوف دارم ومن مال یکساله سمرقند را نذر
ایشان کردم که اکر بر اوزبکان ظفر یابم با ایشان
بکذرانم وایشان فاتحه فتح خوانده مرا رخصت دادند

وچون از خدمت ایشان بر آمدم همکي
شصت سوار با من بود وچون خبر نهضت من در
خوارزم

hur might ſhrink back from their engagements: therefore I reſolved to come forth from Summurkund, and to fix my habitation in the hills, that every one who was united with me might come in unto me; and that having gathered together an army, I might advance and make war upon the Ouzbuks. Book I.

AND when I came forth from Summurkund, ſixty warriors only came forth with me; and I ſaw that I had not erred in my deliberations.

AND when I had remained ſeven days in thoſe hills, and no one had come in unto me, I determined with myſelf that I would proceed to Buddukhſhaun, and draw unto my ſtandard the princes thereof.

AND I ſet out, and I went into the preſence of Ameer Goolaul.* And he directed me that I ſhould turn the reins of my intention towards Khauruzm. And I promiſed unto him the revenue of Summurkund for one year—that I would lay it before him, if I proved victorious over the Ouzbuks. And he repeated over me the prayer of victory, and permitted me to depart.

AND when I came forth from the preſence of Ameer Goolaul, ſixty horſemen were all that were with me. And when the news of my arrival in Khauruzm reached the ears of Ouleaus Khaujeh, he wrote

* A religious man, celebrated for his piety.

خوارزم بالیاس خواجه رسید به تکل بهادر حاکم
خیوق نوشت که بر سر من آمده مرا ضایع سازد
وتکل بهادر با هزار سوار بر سر من آمد ومن با
شصت سوار خود وبا امیر حسین که در راه آمده بمن
ملحق شده بود رو برو شدم وبجنگ در آمدم وتا
بحدي جنگ وکوشش نمودم که از هزار کس وي
پنجاه کس ماند واز شصت سوار من ده کس ماند
تا آنکه در معنی فتح از جانب من شد

وچون خبر فتح من بمسامع الیاس
خواجه وامرا جته رسید باهم گفتند که تیمور عجب
مردي وصاحب اقبال وتاییدات است واین فتح را بر
خود شکون * گرفتم وچشم اوزبکان از من تیره شد

کنکاش سیوم که در اصلاح سلطنت
خود کردم این بود

که در آن وقت که احوال دولت من
مختل شد واساس سلطنت من از هم گسیخته شد
چنانچه زیاده از ده کس همراه من نبود که هفت
کس سوار بودند وسه پیاده وجز آنها کسي دیکر
با من نماند وهمشیره امیر حسین که حرم محترم

* An afterisk placed after a word (in the Perfian text) fignifies that it is of Mogul origin.

من

unto Tukkul Bahaudur the governor of Khiook, that he ſhould fall upon me and deſtroy me. And Tukkul Bahaudur came upon me with a thouſand horſemen: and I oppoſed him with my ſixty warriors, and with Ameer Hooſſein who had come and joined me in the way; and I entered into battle. And I fought with ſuch obſtinacy and reſolution, that of the one thouſand horſemen of Tukkul Bahaudur fifty remained, and of my ſixty warriors ten remained; and the victory in effect was mine. Book I.

AND when the news of my ſucceſs reached the ears of Ouleaus Khaujeh and the Ameers of Jitteh, they ſaid among themſelves, "Timour is a wonderful man: fortune and the Divine favour are with him." And I called this victory a favour from heaven conferred upon me: and the eyes of the tribe of Jitteh were darkened by my ſucceſs.

THE THIRD DESIGN which I formed for the reſtoration of my power, was this. DESIGN III.

AT the time when the ſtate of my fortune was reduced low, and when the foundation of my power was broken aſunder, ſo that my aſſociates were ten only (and ſeven of them were on horſes, and three of them were foot-men) and none other remained with me; in thoſe days the ſiſter of Ameer Hooſſein, who was my honoured wife, I placed behind me on my horſe, and I

من بود ويرا با خود بر اسپ خود سوار ساخته بودم
ودر صحراي خوارزم سر كردان مي كشتم تا آنكه شبي
بسر چاهي فرود آمدم وهمان شب آن سه نغر خراسانی
بيوفا سه اسپ را كرفته وسوار شده كريختند ودر ميان
هغت كس چهار اسپ ماند واحوال من بسيار مختل
شد ليكن قوي دل بودم وافشاي خطا نكردم

واز سر آن چاه روان شدم ودر اين وقت
علـى بيك چون غرباني بر سر من آمد ومرا برده
در خانه پر از كيك محبوس ساخت ونكاهبانان بر
من تعيين نمود وششت ودو روز مرا در قيد نكاهداشت
وخود بخود كنكاش كردم وبتاييد آلهي
مويد شـده بقوت بازوي جلادت شـمـشـيـري از
نكاهبانان كشيده بر ايشان حمله آوردم ونكاهبانان
روي بكريز نهادند ومن پيش علي بيك رفته ايستادم
ووي از عمل نا شايسته خـود كه مرا مقيد ساخته
بود شرمنده ومنفعل شد وعذر خواست

واسپان ويراق مرا حاضر آورد ويك اسپ
لاغـر ويـك اشتر نا تـوان آورده بمن پيشكش نمود
وارمغان كه برادرش محمد بيك بمن فرستاده بـود
در آن طمع نمود وپاره نكاهداشت ومرا رخصت نمود
وبجانب

wandered to and fro in the defart of Khauruzm, until on a certain night I alighted at a well. And even in that night the three faithlefs Khoraufauni * feized on three horfes, and mounted them and fled: and four horfes only remained for feven people, and my diftreffes were very great: but I was ftrong of heart, and I lamented not over my misfortunes.

AND I departed from the well; and at this time Aali Beg Choun Ghoorbauni came upon me, and he carried me away, and confined me in a habitation filled with vermin, and placed a guard over me, and kept me imprifoned for fixty and two days.

AND I deliberated with myfelf, and aided by the affiftance of Almighty God, with the ftrength of the arm of vigour I wrefted a fword from my guards and I rufhed upon them: and the guards turned their faces to flight, and I went and ftood before Aali Beg. And he was afhamed and confounded at his evil conduct, that he had thrown me into prifon; and he made excufes.

AND he ordered my horfes and my arms to be brought forth; and he gave me a horfe that was lean, and a camel that was paft fervice as a prefent. But he thirfted after the gifts which his brother Mahummud Beg had fent unto me, and he kept back a part thereof; and he fuffered me to depart.

* Natives of Khoraufaun.

وبجانب بیابان خوارزم روان شدم
ودوازده سوار بر سر من جمع آمدند وبعد از دو روز
بموضعي رسيدم ودر خانه نزول نمودم وجمعي از
ترکمانان که در آن موضع مي بودند اغري* کفته
بر من حمله آوردند ومن همشيره امير حسين را در
خانه مضبوط ساختم وبذات خود بر آن جماعه حمله
کردم ودر اين وقت شخصي حاجي محمد نام که
در ميان ترکمانان بود مرا بشناخت وفرياد بر آورد
که امير تيمور است ومردم را از جنک منع کرده زانوزد
ومن ويرا تسلي کردم ومنديل خود را بر سر وي
نهادم ووي آمده با برادران خود ملازم من شد

کنکاش چهارم که در اوايل سلطنت
خود کردم اين بود

که چون شصت سوار نزد من جمع
آمدند بخود کنکاش کردم که اکر در موضعي که
رسيده بودم اقامت نمايم مبادا اهل آن موضع دست

* The word thus tranflated is in the original *Aghuri*, and evidently of Mogul origin. The Mogul language is, in this work and in moft other oriental authors, called *Toori Zubaun* and *Zubaun a Toorki*, or the language of the Toorks. But notwithftanding the language, known in Europe by the name of Turkifh, muft have been derived from the fame origin, this and feveral other Mogul words retained by the Perfian tranflator in

تطاول

And I ſet out toward the deſart of Khauruzm, and twelve horſemen united themſelves unto me. And after two days I came to an inhabited place, and I alighted at one of the dwellings thereof. And certain of the Toorkummauns, who were in that place, gave a loud ſhout,* and ruſhed upon me. And I ſecured the ſiſter of Ameer Hooſſein in the houſe, and I aſſaulted thoſe people in my own perſon. And at this time a man among the Toorkummauns, whoſe name was Haujee Mahummud, knew me again; and he exclaimed aloud, "It is Ameer "Timour." And he ordered the people to deſiſt, and he kneeled before me. And I received him kindly, and I placed my turban on his head; and he came with his brethren, and was my ſervant.

Design IV.

The fourth design which I formed in the early days of my power, was this.

When ſixty horſemen were gathered round me, I reflected with myſelf, that if I continued in the place where I then ſojourned, perhaps the inhabitants thereof might extend the hand of treachery over me, and ſend news of my condition to the tribe of Jitteh.

in this work, are not to be found in any Lexicon, and are conſequently unknown. Where the probable ſenſe is diſcoverable from the context, as in the preſent caſe, an interpretation is given in the tranſlation; and whereever the meaning is beyond the reach of conjecture, the Mogul word is retained in the verſion; its origin in both caſes being marked for the benefit of the Perſian ſcholar. See note on pag. 34.

And

تطاول بر من دراز کنند وخبر مرا در اوزبکان فرستند وصلاح حال خود در این دیدم که از آن موضع بر آیم ودر صحراي که از معموره دور باشد نزول نمایم تا آنکه لشکر که بازوي سلطنت است نزد من جمع آید

واز آن موضع بجانب خراسان متوجه شدم ودر راه مبارک شاه سنجري حاکم ماخان با یکصد سوار نزد من آمد واسپان خوب پیشکش کرد وجمعي از سادات واهالي نیز بمن ملحق کشتند وقریب دو صد نفر سوار وپیاده در آن صحرا با من همراه کشت

ودرینوقت مبارک شاه وسید حسن وسید ضیاء الدین بمن عرض کردند که توقف نمودن درین صحرا باعث پریشاني است بطرفي باید رفت وولایتي جهت بودن مسخر باید ساخت ومن خود بخود کنکاش کردم وبا ایشان کفتم که بخاطرم این کنکاش رسیده که متوجه طرف سمرقند شویم وشهابانرا در موضع مضافات بخارا متفرق سازم وخود بحوالي سمرقند رفته وبمیان اهل والوسات در آمده ایشانرا بخود متفق سازم ولشکري جمع ساخته وشهابانرا طلب داشته با لشکر جته والیاس خواجه درافتم ومملکت ماورالنهر را مسخر سازم

ایشان

And I ſaw that my ſafety conſiſted in this — that I ſhould come forth from that place, and that I ſhould ſojourn in the deſart, far from the habitations of men; until an army, which is the ſinews of Empire, ſhould be gathered around me. Book I.

AND I journeyed from that place toward Khorauſaun; and Mubauruk Shaah Sunjuri, the governor of Maukhaun, came to me on the way with an hundred ſoldiers, and preſented ſome choſen horſes to me: and certain of the deſcendants of the prophet and of the inhabitants alſo came in unto me; and near two hundred men, horſe-men and foot-men, joined me in the deſart.

AND at this time Mubauruk Shaah, and Siud Hooſun, and Siud Zeau u deen ſaid unto me, "Our tarrying in this deſart is the cauſe of our diſtreſs; "we muſt go from hence, and we muſt ſeize on ſome "Province for an habitation." And I deliberated with myſelf, and I ſaid unto them, "This meaſure occurreth "to my mind — that we advance towards Summurkund, "and that I diſperſe you in the ſecure places of Bokh-"aura; and that I myſelf go into the parts adjacent to "Summurkund, and enter among the people and the "tribes, and unite them with me: and having collected "an army, and called you unto me, that I encounter "Ouleaus Khaujeh and the forces of Jitteh, and ſubdue "the kingdom of Mauwur u Nuhur."

ایشان همکي این کنکاش وتدبیر مرا پسندیدند ودرین عزیمت فاتح خوانده روان شدم واین دو صد کس را در حوالي بخارا متفرق ساختم والجاي ترکان آغا همشیره امیر حسین را پنهاني در آن موضع کذاشتم ومتوجه سمرقند شدم

وتموکه توچین با پانزده سوار آمده در راه بمن ملحق شد وراز خودرا بوي کفته ویرا نزد مبارک شاه فرستادم وخود میان الوسات در آمده قریب دو هزار کس را با خود متفق ساختم که هرکاه در سمرقند علم سلطنت برافرازم ایشان خودرا برسانند

وشب پنهانی داخل شهر سمرقند شدم وبخانه تنلغ ترکان اغاي خواهر کلان خود رفته نزول نمودم وشب وروز در فکر وتدبیر بودم وچهل وهشت روز پنهاني کذرانیدم تا آنکه بعضي از اهالي شهر بر آمدن من اطلاع نمودند ونزدیک بود که سر من فاش شود ناچار با پنجاه سوار که در شهر با من بودند شب از سمرقند بر آمده بطرف خوارزم متوجه شدم وجمعي از پیادکان هم با من رفاقت کردند

THEY all approved of my counſel and my design; and having repeated the prayer of ſucceſs on our attempt, I proceeded forward. And I diſperſed thoſe two hundred people in the environs of Bokhaura, and I ſecreted Aljaié Turkaun Aughau, the ſiſter of Ameer Hooſſein, in that place; and I advanced toward Summurkund. Book I.

AND Tumookeh Kouchein met me on the way with fifteen horſemen, and joined me. And I communicated my ſecret unto him, and ſent him to Mubauruk Shaah. And entering myſelf among the tribes, I confederated with me near two thouſand of the people: and whenever I exalted the ſtandard of empire in Summurkund, they were to join me.

And I entered the city of Summurkund under the cover of the night; and going to the dwelling of my eldeſt ſiſter Kuttulugh Turkaun Aughau, I ſojourned therein. And I was buried in thought and reflection night and day. And I paſſed forty eight days undiſcovered; until at length certain of the inhabitants gave information of my arrival, and my ſituation was near to be revealed. I was without remedy; and with fifty horſemen, who were with me in the city, I came forth from Summurkund by night, and I proceeded toward Khauruzm: and certain of the foot-ſoldiers alſo came with

کردند ودر اثناي راه چند اسپ از کله ترکمانان
بدست آوردم وپیادکان خودرا سوار ساختم

وآمده در موضع اچیغي در کنار آب
آمویه در زمین پست وبلند نزول نمودم ودر همین
جاي اهل حرم ومبارک شاه وسید حسن وجماعه را
که در حوالي بخارا کذاشته بودم آمده بمن ملحق
شدند وتیمور خواجه اغلان وبهرام جلایر با افواج خود
آمده ملازمت نمودند وقریب هزار سوار نزد من جمع
آمدند واز اینجا خود با خود کنکاش کرده روانه باختر
زمین وقندهار شدم وآن ملک را مسخر کردانیدم

کنکاش پنجم که در ایام خروج خود
کردم این بود
که چون بجانب باختر زمین وقندهار
روان شدم بکنار آب هیرمن رسیدم ونزول نمودم
ویورتي بجهته خود ساختم وچند روز بتیمارداري سپاه
در کنار آن آب توقف نمودم
ودر این وقت سپاه ورعیت ولایت کرمسیر

* It may be proper to obſerve, for the credit of Timour, that before he took thoſe horſes, he enquired out the owners and ſent for them, and gave them a written order for their value. This happened in the principality of Kuſh.

رجوع

me. And on the road I took horses from among the droves of the Toorkummaun; * and I mounted my foot-soldiers thereon. Book I.

AND I came and I encamped at Atcheghi in the hilly grounds on the banks of the waters of Amuveah: in this place my family, and Mubauruk Shaah, and Siud Hooffun, and all those whom I had left in the environs of Bokhaura, came and joined themselves unto me. And Timour Khaujeh Aghlaun and Behraum Jullauir, with their forces, came and served me; and near a thousand horsemen were gathered round me. And I deliberated with myself, and I set out from thence towards Baukhtur Zemeen and Kundahaur, and I subdued those countries.

DESIGN V.

THE FIFTH DESIGN which I formed in the days of enterprise, was this.

WHEN I departed towards Kundahaur and Baukhtur Zemeen, I came to the border of the river of Hiremun, and I sojourned there, and I made for myself an habitation; and I tarried some days on the border of that river to refresh my people.

AND at this time the soldiers and the inhabitants of Kurrumseer came in unto me; and near a

Kush. Vide Timour's full account of this transaction in the Fragment of his History. pag. 355. l. 5. MS. HUNTER.

thousand

رجوع آوردند و تریب بهزار سوار از ترک وتاچک نیز بر
من جمع شد وولایت کرمسیر مسخر من کشت

ودر این وقت کنکاش کردم که بر
ولایت سیستان ترکتاز آورم وچون خبر بوالی سیستان
رسید ارمغان وساوري* فرستاد وطلب مدد کرد که
جمعي از دشمنان بر من ظلم کرده وملک مرا با هفت
قلعه متصرف شده اند اکر دست دشمنان از ملک
من کوتاه شود شش ماهیه علوفه سپاه را برسانم

وکنکاش دربن دیدم که عنان عزیمت
بجانب سیستان معطوف دارم واز هفت قلعه که
دشمنان وي متصرف شده بودند پنج قلعه را جبرا
وقهرا کرفتم در دل والي سیستان هراس راه یافت
ودشمنان خودرا با خود دوست کرد وبا خود کنکاش
کردند که اکر امیر تیمور دربن ملک اقامت کند ملک
سیستان از دست ما بدر خواهد رفت وسپاه ورعیت
تمامي مملکت سیستان حشر کردند وبر سر من آمدند

وچون دیدم که والي سیستان بعهد
خود وفا ننمود ناچار شدم وسر راه بر ایشان کرفته
قتال وجدال نمودم وتیري آمد وبر بازوي من خورد
ونیز یک تیر دیکر بر پاي من رسید آخر بر ایشان
ظفر یافتم

وچون

thoufand horfemen alfo, Toork and Taucheek, were gathered round me; and the country of Kurrumfeer fubmitted to my authority. Book I.

AND at this time I refolved that I would invade the province of Seiftaun. And when the ruler of Seiftaun received accounts thereof, he fent offerings and rich gifts unto me, and he demanded fuccour, faying, "Certain of my enemies have oppreffed me, and they "have feized upon my lands, and upon feven caftles.— "If the hands of my enemies be withdrawn from my "dominions, I will advance fix months wages to the fol-"diers."

AND I faw it was good that I fhould turn the reins of my intentions toward Seiftaun. And of the feven caftles which were in the hands of his enemies, I fubdued five caftles by force and by affault. — And fear found admiffion into the heart of the ruler of Seiftaun, and he made his enemies his friends; and they faid among themfelves, "If Ameer Timour tarry in this country, the province of Seiftaun will pafs out from our hands." And they gathered together the foldiers and the people of all the country of Seiftaun, and they came upon me.

AND when I faw that the ruler of Seiftaun fulfilled not his engagement, I was without remedy; and I advanced toward them, and gave them battle. And an arrow came and pierced my arm, and another arrow alfo came upon my foot, but in the end I obtained the victory over them.

AND

وچون آب وهواي آن ملک را بمزاج خود
موافق نديدم برخاسته به کرمسير آمدم ودر آن ولايت
دو ماه اقامت نمودم تا آنکه زخمهاي من به شد

کنکاش ششم که در وقت خروج خود
کردم اين بود
که چون کرمسير مسخر من کرديد
وزخمهاي من به شد کنکاش درين ديدم که رفته
در کوهستان سرحد بلخ اقامت نمايم وجمعيت کرده
بتسخير ملک ماوراالنهر متوجه شوم وچون برين کنکاش
عزيمت بستم سوار شدم وهمکي چهل سوار با من بودند
اما همه اصيل واصيل زاده وامير زاده بودند وتنکري
تعالي را شکر کفتم که در چنين پريشاني همچنين
مردم بي زر وبي توشه آمده همراهي واطاعت مرا قبول
کرده اند وبا خود کفتم الله تعالی را بمن کار بسيار
است که اين نوع مردم همسر مرا بمن مطيع ساخته

وبجانب کوهستان بلخ نهضت نمودم ودر
اثناي راه صديق برلاس از اولاد يلدرين قراچار نويان
که بطلب من سر کردان مي کشت با پانزده سوار آمده
بمن ملحق شد ومن آمدن ويرا شکون* کرفتم

ودرين

AND when I ſaw that the air and the water of that country ſuited not with me, I departed from thence, and I came back to Kurrumſeer; and I ſojourned in that land for two months, until my wounds were healed.

DESIGN VI.

THE SIXTH DESIGN which I formed in I the days of enterpriſe, was this.

WHEN Kurrumſeer had ſubmitted to my authority, and my wounds were healed, I ſaw it was good that I ſhould go and ſojourn in the mountains on the borders of Bullukh; and having collected an army, that I ſhould proceed to ſubdue the kingdom of Mauwur u Nuhur. And when I reſolved on this meaſure, I departed from thence: and forty horſemen were all that were with me. But they were all reſolute men, and the ſons of reſolute men, and the ſons of Ameers. And I gave praiſe unto God, for that in ſuch diſtreſs ſuch men ſhould come, without purſe and without ſcrip, and follow me, and be obedient unto me. And I ſaid unto myſelf, God Almighty doeth great things for me; ſeeing he hath made ſuch men, even my equals, my ſervants.

AND I went on towards the mountains of Bullukh, and Suddeuk Burlaus (of the race of Yeldureen Kurrauchaur Nouyaun) who was wandering in ſearch of me, met me in the way with fifteen horſemen, and joined me; and I took his coming for a happy omen.

ودرین ایام بکوشت شکـار اوقـات مـی کذرانیدیـم وپیش مي رفتیم ودر اثناء راه دیدم که فوجي بر پشته ایستاده وساعت بساعت زیاده مي شدند واستاده قراولان فرستادم تـا خبر آورند وقراولان بآن جماعت رسیده خبر آوردند که قرانچي بهادر نوکر قدیم امیر است که با صد سوار از لشکر جته جدا شده وبطلب امیر سر کردان مي کردد من سجده شکر تنکري تعالي بجا آوردم وامر باحضار قرانچي کردم ووي آمده زانوزد ودر پاي مرا بوسه داد ومن ویرا تسلي نمودم ومندیـل خـودرا بر سر وي نهادم ومتوجه دره ارصق شدم

وبدره ارصـق رسیده نـزول نمودم وروز دیکر سوار شدم ودر آن دره در آمدم ودر میان دره بلندي بود بغایت خوش هوا ومن رفته برآن بلندي جـاي کرفتم ولشکریان هریک در حوالي آن پشته فرود آمدند

ومـن آن شـب کـه جمع بود زنده داشتم وچون صبح بدمید بنماز مشغول شدم وبعد از اداي نماز دست برداشته بـدعا مـشغـول شـدم ودر اثناي

AND in thofe days we paffed our time in hunting, and we proceeded forward. And on the way I beheld a body of men ftanding on a hill; and their numbers increafed from time to time: and I halted, and fent people to obtain intelligence. And they went in among thofe men, and brought back intelligence, faying, "It is "Kurraunchee Bahaudur, the old fervant of Ameer,* who "with an hundred horfemen hath feparated from the ar- "mies of Jitteh, and is wandering in fearch of thee." I bowed in gratitude to Almighty God, and I fent orders for Kurraunchee to approach. And he came, and he kneeled before me; and he kiffed my feet. And I received him with affection, and I placed my own turban on his head. And I went on to the valley of Arfuff.

AND I came to the valley of Arfuff, and I pitched my tents. And on the next day I mounted my horfe, and entered into the valley. And in the midft of that valley there was a hill; and the air thereof was very delightful. And I went and dwelt upon that hill; and my people, each of them, pitched their tents in the neighbourhood thereof.

AND on that night, which was a holy night,† I kept watch; and when the morning broke, I was employed in prayer. And after repeating the prayers

* i.e. Timour.

† Friday, the Mahummudan fabbath.

اثنـــاي دعـا مرا رقتي دست داد واز تنكري تعالي درخواست كردم كه مرا از اين سركرداني نجات دهد

وهنوز از دعا فارغ نكشته بودم كه فوجي از دور نمودار شد كه از برابر بلندي ميكذرد ومن سوار شده از عقب آن فوج در آمدم تا احوال ايشانرا معلوم نمايم كه ايشان چه مردم اند وايشان همكي هفتاد سوار بودنـــد از ايشان پرسيدم كه بهادران شما چه كسانيد وايشان كفتند ما نوكران امير تيموريم كه بطلب امير ميكرديم واينك ويرا نمي يابيم ومن بديشان كفتم كه مـــن هم يكى از نوكران امير ام چونست كه شمارا راهبري كرده بامير برسانم ويكي از ايشان اسپ خودرا تاخته ورفته خبر بسرداران برد كه راهبري يافته ايم كه مارا به امير تيمور رساند وايشان عنان اسپان خودرا كشيدند وحكم باحضار من نمودند وايشان سه فوج بودند وسردار فوج اول تغلق خواجه برلاس بود وسردار فوج دويم امير سيف الدين بود وسردار فوج سيوم توبك بهادر بود وچون نظر ايشان بر من افتاد بيخود شده از اسپان خود پياده شدند وآمده زانو زدند وركاب مرا بوسيدند من هم از اسپ فرود آمدم وهركدام را در بغل

prefcribed by the law, I lifted up my hands in fupplication. And in the midft of my fupplication I wept: and I implored Almighty God, that he would deliver me from that wandering life. Book I.

AND I had not yet refted from my devotions, when a number of people appeared afar off: and they were paffing along in a line with the hill. And I mounted my horfe, and I came in behind them: that I might know their condition, and what men they were. And they were in all feventy horfemen; and I afked of them, faying, "Warriors, who are ye?" And they anfwered unto me, "We are the fervants of Ameer Timour, "and we wander in fearch of him; and lo! we find him "not." And I faid unto them, I alfo am one of the fervants of Ameer: how fay ye, *if I* be your guide, and conduct you unto him? And one of them put his horfe to fpeed, and went and carried news to the leaders, faying, "We have found a guide, who can lead us to "Ameer Timour." And the leaders drew back the reins of their horfes, and gave orders that I fhould appear before them. And they were three troops. And the leader of the firft troop was Tughulluk Khaujeh Burlaus, and the leader of the fecond troop was Ameer Sife u deen, and the leader of the third troop was Toubuk Bahaudur. And when their eyes fell upon me, they were overwhelmed with joy; and they alighted from their horfes, and they came and they kneeled, and they kiffed my ftirrup. And

I alfo

بغل كرفتم ومنديل خودرا بر سر تغلق خواجه نهادم
وكمربند خودرا كه بسيار پر كار وزر بافت بود بر كمر
امير سيف الدين بستم وجامهء خودرا بر توبك بهادر
پوشانيدم وايشان رفت كردند ومرا هم رفت شد ووقت
نماز دررسيد وبجمعيت نمازرا ادا كرديم وسوار شده
وآمده بيورت نزول نموديم ومجلس ساخته طوي دادم

وروز ديكر شير بهرام هم كه از روي
خوردي از من جدا شده بود واراده زمين هندوستان
در دل داشت رسيد ومرا ملازمت نمود وعذر خواست
ومن ويرا در كنار كرفتم وعذرش را پذيرفتم
وآن قدر مهرباني كردم كه از خجالت بر آمد

كنكاش هفتم كه در ايام خروج خود
كردم اين بود

كه چون سان لشكر خود ديدم كه
همكي سه صد وسيزده سوار بودند بخود كنكاش
كردم كه يكي از قلاع را بدست آورده جاي بودن
قرار دهم وچنين كنكاش كردم كه اول قلعه
الاجورا كه از جانب الياس خواجه منكلي
بوغا سلدوز در آن قلعه مي بود مسخر سازم وجاي
نكاه

I alſo came down from my horſe, and took each of them in my arms. And I put my turban on the head of Tughulluk Khaujeh; and my girdle, which was very rich in jewels and wrought with gold, I bound on the loins of Ameer Sife u deen, and I cloathed Toubuk Bahaudur in my coat. And they wept, and I wept alſo. And the hour of prayer was arrived, and we prayed together. And we mounted our horſes, and came and alighted at my dwelling: and I collected my people together and made a feaſt. Book I.

AND on the next day Share Behraum, who had ſeparated from me in the narrowneſs of his heart, and had reſolved to go into the land of Hind, arrived alſo. And he came into my preſence, and he made excuſes. And I took him into my arms, and I accepted his excuſes; and I treated him with ſuch kindneſs, that he came forth from his confuſion.

THE SEVENTH DESIGN which I formed in the days of enterpriſe, was this. DESIGN VII.

WHEN I ſaw the number of my forces, that they were in all three hundred and thirteen horſemen; I determined with myſelf that I would ſeize on one of the caſtles, and make to myſelf a reſidence. And thus I reſolved, that I would firſt reduce the caſtle of Aulaujou; (and Munguli Booghau Suldoze, on the part of Ouleaus Khaujeh, was in that caſtle,) and that I would make

نگاه داشتن بار وپرتل خود گردانم وباین عزیمت
روانه قلعه الاجو شدم

وشیر بهرام با وي از قديم اشناي
داشت والتماس كرد كه من رفته منكلي بوغا را
ايل گردانم

وچون شير بهرام بحولی قلعه رفت
مرا پیغام داد كه منكلی بوغا اظهار ميكند چون
این قلعه را الياس خواجه بمن سپرده از مردي ومروت
دور است كه من بامير تيمور ايل شده قلعه را
بسپارم ودر دادن قلعه اهمال نمود

لیکن این قدر شد كه از خبر توجه
من واهمه در دل وي جاي كرد وقلعه را گذاشته
رو بگريز نهاد وسه صد مرد از قوم دولان جاون كه
در قلعه با وي بودند واز قديم در سلک ملازمان من
انسلاک داشتند آمده بمن ملحق گشتند

وبموضع دره صوف رسیدم ودرین وقت
املس پسر تومن بهادر كه بحوالی بلخ بجهته تاخت
آمده بود خبر رسيدن مرا شنيد وبا دو صد سوار آمده
ملازمت نمود ومن ويرا تسلي داده مستمال ساختم
واز

make it a place wherein to keep my baggage and my effects. And with this intention I set out toward the castle of Aulaujou. Book I.

And Share Behraum had long acquaintance with the governor of that castle: and he spoke unto me, saying, "I will go and I will bring Munguli Booghau "over to our side."

And when Share Behraum went near to the castle, he sent word unto me, saying, Munguli Booghau sayeth, "Since Ouleaus Khaujeh gave this castle "in charge unto me, it is far from manhood and from "fidelity that I should come over to Ameer Timour, and "give up the castle:" and he refused to deliver it up.

But thus much came to pass, that on receiving information of my approach, terror took possession of his heart, and he left the castle, and he turned his face to flight. And three hundred men of the tribe of Doulaun Jauwun, who were with him in the castle, and who from old times were included in the train of my servants, came and united themselves unto me.

And I arrived at the defile of Souf, and in those days Umlis, the son of Toumun Bahaudur, who had come down into the neighbourhood of Bullukh to plunder, received news of my coming; and he came with two hundred horsemen and joined me: and I received him kindly, and I encouraged him.

واز همين جا تموكه بهادررا با سه
سوار فرستادم كه از آب ترمذ كذشته خبر لشكر جته
بيآورد واز اراده وكنكاش ايشان خودرا اكاه سازد

تموكه بعد چهار روز آمده خبر رسانيد
كه لشكر جته بولايت ترمذ رسيده وبقتل وغارت مشغول
اند چون اين خبر بمن رسيد عنان عزيمت بجانب
دره كز معطوف داشتم وكنكاش درين ديدم كه
رفته در دره كز اقامت نمايم وقابو يافته بر سر لشكر
جته تركتاز آورم

وچون بدره كز در آمدم ودر ميدان
ايلچي بوغا كنار آب جيحون نزول نمودم خبر من
بالياس خواجه رسيد كه بدره كز رسيده ام وافواج
خود را بر سر من تعيين نمود

ودرين وقت خبر رسيد كه امير سليمان
برلاس وامير موسي وامير جاكو برلاس وامير جلال
الدين وامير هندوكه برلاس كه در لشكر جته بودند
از امراي جته رو كردان شده وبا لشكر خود جدا
كرديده بترمذ كهنه رسيده اند وتولان بوغا را كه نزد
من

AND even from this place I ſent Tummookeh Bahaudur with three horſemen, that having paſſed over the waters of Turmuz, he ſhould bring intelligence of the army of Jitteh, and inform himſelf of their counſels and deſigns.

AND Tummookeh returned after four days, and brought intelligence, ſaying, "The army of Jitteh "is arrived in the land of Turmuz, and they are em-"ployed in rapine and in ſlaughter." When I received this intelligence, I turned the reins of my intention towards the ſtreights of Guz. And I ſaw it was good that I ſhould go into the ſtreights of Guz, and ſojourn there: and ſeizing an opportunity, that I ſhould go down on the army of Jitteh.

AND when I came into the ſtreights of Guz, I pitched my tents in the plain of Ilchee Booghau, on the border of the waters of Jihoon. And Ouleaus Khaujeh received news of me, that I was arrived in the ſtreights of Guz; and he ſent his forces upon me.

AND in thoſe days intelligence came, that Ameer Soolamaun Burlaus and Ameer Jullaul u deen and Ameer Hindookeh (who were in the army of Jitteh) having turned their faces from the leaders of that tribe, and ſeparated from them with their forces, were arrived at old Turmuz: and Toulaun Booghau, whom they had

من فرستاده بودند رسیده ملازمت نمود وخبر رسیدن
ایشان را بعرض رسانید که با هزار سوار بملازمت میرسند

وآمدن ایشان را بر خود شکون * گرفتم
وبر من کنکاش کفتند که شب بر لشکر جته
شبخون باید برد چون سوار شدم خبر رسید که
لشکر جته رسیده می آید من افواج خودرا تزوک
کرده در مقابل ایشان ایستاده شدم وآب درمیان لشکر
ایشان ولشکر من حایل بود

وکنکاش دربن دیدم که مخالفان را
بحرف وحکایت نکاهدارم وآتش سوزش ایشانرا به
آب تدبیر فرو نشانم وایشان را بخود رام سازم

وبسردار لشکر جته که امیر ابو سعید
بود سخن کردم وانچه بوي کفتم قبول کرد لیکن
امراي دیکر مخالفت وي کرده بر جنک قرار دارند
وآتش غیرت من هم شعله کشید وافواج خودرا تزک
کردم

کنکاش هشتم که در شکست دادن
لشکر جته کردم این بود

که با خود کفتم اکر با لشکر جته
جنک کنم چون ایشان بسیارند مبادا چشم زخمي

بلشکر

ſent unto me, arrived and ſaw me, and informed me of their approach, that they were coming to ſerve me with a thouſand horſemen. Book I.

AND I took their coming for a good omen: and they counſelled me, ſaying, "Thou muſt fall upon "the army of Jitteh by ſurpriſe in the night." And when I mounted my horſe, news was brought that the army of Jitteh was arrived and coming down upon me. And I put my forces in order, and I ſtood over againſt them; and the water was between their army and my army.

AND I ſaw it was good, that I ſhould amuſe the enemy with words and with perſuaſions, and extinguiſh the fire of their animoſity with the water of policy, and bring them over unto me.

AND I ſpoke to the leader of the army of Jitteh (who was Ameer Aboo Saeed), and that which I ſaid unto him, he took well. But the other leaders oppoſed him and reſolved on war. And the fire of my ſpirit alſo flaſhed forth, and I formed my forces in order of battle.

DESIGN VIII.

THE EIGHTH DESIGN which I formed (in defeating the army of Jitteh) was this.

I SAID unto myſelf, "If I fight with the "army of Jitteh, ſeeing they are very many, perhaps evil "may come unto my people." And at this time the ſpirit of

بلشکر من برسد درین حال غیرت کریبان کیر من شد وگفت که چون بدعوي سلطنت خروج کردهٔ لایق شان ومرتبه سلطنت همین است که بر جنک عازم کردي یا مظفر ومنصور شوي یا کشته کردي

چون برین عزیمت عازم شدم دیدم که غنیم سه فوج شده راه جنک مي طلبند ومن لشکر خودرا هفت فوج ساختم وکنکاش کردم که دفع بدفع افواج هفتکانه خودرا بر ایشان کشاد دهم وچون نایرهٔ قتال وجدال بلند شد امر نمودم که افواج هراول بخانه کمان در آمده تیر باران نمایند

وافواج شغاول وچپاول را * امر کردم بچپقولش* در آیند وخود با افواج جرانغار وبرانغار* بحرکت در آمدم ودر حمله اول ودوم فوج امیر ابو سعید که امیر الامرای لشکر جته بود برداشتم

درین حال حیدر اندخودي ومنکلي بوغا بهبارزت پیش آمدند من خود بایشان رو برو شدم ودر حمله اول ایشانرا نیز متفرق ساختم وتمامي لشکر جته از هم فرو ریخته متفرق وپراکنده شدند

کنکاش

of glory aſſaulted me and ſaid, Since thou haſt advanced forth with pretenſions to empire, even this is becoming the dignity and the rank of a king, that thou reſolve on war; and that thou be either victorious and triumphant, or be ſlain in battle. Book I.

AND when I had reſolved on this meaſure, I ſaw that the enemy were divided into three bodies; and that they were eager to engage. And I divided my forces into ſeven ſquadrons; and I determined that I would ſend down my ſeven ſquadrons upon them, one after the other. And when the flames of war and of ſlaughter aſcended high, I commanded the advanced guards to take to their bows, and to rain arrows upon the enemy.

AND I commanded the ſquadrons of the front lines of the left and the right wings to go into battle. And I myſelf advanced with the troops of the ſecond lines of the left and the right wings. And in the firſt and the ſecond charge I drove back the ſquadrons of Ameer Aboo Saeed, who was the chief leader of the army of Jitteh.

AND it came to paſs at this time, that Hydur Andookhodee and Munguli Booghau advanced to the fight. And I myſelf oppoſed them face to face; and in the firſt charge I defeated them alſo. And all the forces of Jitteh diſſolved away, and were ſcattered and diſperſed abroad.

THE

کنکاش نهم که در قوام سلطنت
خود کردم این بود
که چون بر امراي لشکر جته ظفر یافتم وخبر خروج
من بدعوي سلطنت در توران زمین منتشر شد
عزیمت بستم که بداد ودهش فرمان فرما کردم
کنکاش استقامت سلطنت خودرا دربن یافتم که خزانه
که فراهم آورده بودم از نقد وجنس بر سپاه قسمت
نمایم واول قلعه قهلقه را مسخر کردانم

چون لشکر خود را تغار داده تزوک
کردم وبکنار آب جیحون رسیدم واز کذر ترمذ
عبور کردم وقراولان بطرف قهلقه فرستادم ودر کنار
آب جیحون چند روز مقام نمودم ومنتظر خبر قراولان
مي بودم

چون خبر من بالیاس خواجه رسید
الچون بهادر برادر بیکچک را با افواج کران بر سر
من تعیین کرد وقراولان غافل شده بخواب رفته
بودند واز ایشان کذشته وشب بشب آمده بر سر من
شبخون آورد

وزمیني

THE NINTH DESIGN which I formed in establishing my regal power, was this. Book I.

WHEN I had obtained the victory over the leaders of the army of Jitteh, and the news of my advancing forth, and aspiring to the throne, was made public throughout the land of Tooraun; I resolved that I would become a king by generosity and by liberality. And I saw the duration of my power in this, that I should divide among my soldiers the treasures which I had gathered together, both the money and the effects: and that I should first subdue the castle of Kehulkeh.

AND when I had given subsistence to my army, I put them in order, and I arrived on the border of the waters of Jihoon. And I crossed at the passage of Turmuz; and I sent out my Kurrauvul * towards the castle of Kehulkeh; and I halted some days on the border of the waters of Jihoon, expecting intelligence from my Kurrauvul.

AND when Ouleaus Khaujeh heard where I was, he sent Alchoun Bahaudur, the brother of Begchuck, with a mighty army upon me. And my Kurrauvulaun were negligent, and went to sleep: and the enemy passed by them, and advanced night after night, and came upon me by surprise.

* Scouts, light troops.

وزمیني که در آن نزول نموده بودم جزیره
بود واز سه طرف آب داشت چند خیمه که بیرون
جزیره بودند بتاراج لشکر جته رفتند ومردم بیرون
آمده داخل جزیره شدند

ومن استعداد جنک کرده آمده در کنار
جزیره ایستادم چون چشم غنیم ترسیده بود وبجنک
مبادرت ننمودند

ومن تا ده روز در آن جزیره اقامت
نمودم وبعد از آن از جزیره بر آمده در کنار آب
آلجوتها* زده تا مدت یکماه در برابر لشکر جته نشستم
تا آنکه غنیم هراس یافته مراجعت کرد ومن از آب
کذشته در منزل ایشان فرود آمدم وفوجي را بتعاقب
ایشان فرستادم

کنکاش دهم که در استقامت سلطنت
خود کردم این بود

که چون لشکر جته را شکست دادم
صلاح کار خود درین دیدم که رفته ولایت بدخشان را
مسخر سازم وامور سلطنت خودرا رواج دهم واز کنار
آب کوچ کرده در موضع خلم نزول نمودم

وامیر حسین نبیره امیر قزغن که
همشیره

AND the land in which I had pitched my tents was a peninſula: and it had water on three ſides. Some tents, which were without the peninſula, were plundered by the forces of Jitteh: and the people that were without, came and entered into the peninſula.

AND I formed my troops in order, and went and ſtood on the neck of the peninſula: but the enemy were fearful, and they did not advance to the attack.

AND I tarried ten days in that peninſula; and I afterwards came forth from thence, and pitched my tents † on the border of the river. And I ſat down oppoſite to the army of Jitteh for the ſpace of one month; even till they were ſeized with fear, and returned back. And I croſſed the river, and came down in their camp, and ſent forces to purſue them.

THE TENTH DESIGN which I formed for the advancement of my power, was this.

WHEN I had broken the forces of Jitteh, I ſaw it was good that I ſhould go and ſubdue the country of Buddukhſhaun, and extend my dominions. And I marched from the border of the river, and encamped at the place called Khullum.

AND Ameer Hooſſein, the grandſon of Ameer Kurghun, whoſe ſiſter was in my houſe, came;

† Literally, temporary huts or cantonements.

همشیره وي در خانه من بود آمده باهم ملاقات نمودیم وطویهاي دادیم وکنکاش دربن یافتم که روانه بدخشان شوم چون بقندز رسیدم در آن موضع اقامت نمودم تا آنکه سرداران ایل یورلداي جمع آمده بمن پیوستند وبهریک خلعتي داده تسلي نمودم

چون خبر اراستکي فوج من بشاهان بدخشان رسید مستعد جنک شدند کنکاش دربن دیدم که پیش دستي کرده تا ایشان لشکرهاي خودرا جمع سازند ایشانرا در هم شکنم وایلغار کرده خودرا بطالخان رسانیدم

چون خبر رسیدن من بطالخان بمسامع شاهان رسید از راه مصالحه در آمده ملازمت کردند من از کنکاش خود راضي شدم ودیدم که غلط نکرده بودم وسلطنت من در ولایت بدخشان رواج یافت واکثري از سپاه بدخشان آمده ملازمت اختیار کردند

کنکاش یازدهم که در رواج سلطنت خود کردم این بود

که چون شاهان بدخشان با طاعت من در آمدند متوجه ختلان شدم چون بمهلکت ختلان در آمدم بولاد بوغا وشیر بهرام از بد سلوکي امیر حسین جدا شده بالوس خود رفتند

ومن

and we ſaw each other, and we made a feaſt. And I found it was right, that I ſhould go on towards Buddukhſhaun. And when I came to Kunduz, I halted in that place until the chiefs of the people of Yeurldaiee came together and joined me. And I gave to each of them a robe of honour, and I encouraged them. Book I.

AND when the news of the order and the ſtrength of my forces arrived to the princes of Buddukhſhaun, they prepared for war. And I ſaw it was good that I ſhould be quick, and break their power, before they could gather their army together. And I marched with expedition, and I came to Taulkhaun.

AND when the news of my arrival at Taulkhaun reached the ears of the princes, they came in at the avenue of peace and ſaw me. I was ſatisfied with my own deliberations, and ſaw that I had not done wrong. And my power was eſtabliſhed in the country of Buddukhſhaun; and many of the ſoldiers of Buddukhſhaun came unto me and choſe my ſervice.

DESIGN XI.

THE ELEVENTH DESIGN which I formed for extending my power, was this.

WHEN the princes of Buddukhſhaun came and ſubmitted to my authority, I turned towards Khuttulaun. And when I came into the kingdom of Khuttulaun, Boulaud Booghau and Share Behraum, on account of the ill conduct of Ameer Hooſſein, ſeparated and returned to their tribes.

ومن رفته در جلگاي دشت كولك
اقامت نمودم وجاسوسان تعين كردم كه رفته از لشكر
جته والياس خواجه خبر آورند

وجاسوسان بعد از ده روز خبر آوردند
كه امراي جته اول ايشان كوج تيمور پسر بيكچك
است ودوم ايشان تيمور نوبكان است وساريق بهادر
وشنكوم وتغلق خواجه برادر حاجي بيك با بيست هزار
سوار از موضع خلاتي تا پل سنكين نزول نموده اند

وايلچي نزد من فرستادند كه احوال مرا
ولشكر مرا بخاطر آورند من لشكر خودرا دو باره بنظر
ايلچي در آوردم وايلچي را رخصت دادم

وكنكاش خودرا درين يافتم كه متعاقب
ايلچي روان شوم ليكن لشكر خودرا بخود متفق نديدم
ودر متفق ساختن لشكر خود كنكاش چنين ديدم
كه به بعضى مروت نمايم وبه بعضى مدارا كنم
وكروهي را بمال فريفته سازم وجمعى را بسخن وقول
وعهد تسلي دهم

درين حال خبر رسيد كه تغلق
سلدوز وكي خسرو كه از نوكران من
بودند

AND I went and ſojourned in the paſture-lands of the Duſht of Koulauk. And I appointed ſpies, that they ſhould go and bring news of the armies of Jitteh and of Ouleaus Khaujeh.

AND after ten days the ſpies brought back intelligence, ſaying; "The Ameers of Jitteh (and the firſt of them is Kooch Timour, the ſon of Begchuck; and the ſecond of them is Timour Noubukaun; and the others are Saureek Bahaudur, and Shungoom, and Tug-hulluk Khaujeh, the brother of Khaujee Beg) with twenty thouſand horſemen, have pitched their tents from the town of Khillautee even to the bridge of Sungheen."

AND they ſent an ambaſſador unto me, that they might know my ſituation and the ſtrength of my army. And I drew out my army twice in the ſight of the ambaſſador, and diſmiſſed him.

AND I ſaw my advantage in this, that I ſhould ſet out after the ambaſſador: but I found that my forces were not united with me. And to make them unanimous, I ſaw it was good that I ſhould ſhew kindneſs to ſome, and that with ſome I ſhould diſſemble; and that I ſhould tempt ſome by riches, and ſoothe ſome by perſuaſions, and promiſes, and engagements.

AND at this time news arrived, that Tughulluk Suldoze, and Ki Khiſſero (who were of my ſer-

vants)

بودند شش هزار سوار جته سر کرده بر سر من مي آورند چون اين خبر بمسامع لشکر من رسيد تفرقه خاطر ايشان پيشتر شد واندیشناک کشتند ليکن امير جاکو وايکو تيمور وامير سليمان وامير جلال الدين را بخود يافتم

کنکاش دوازدهم که در باب اتفاق لشکر خود کردم اين بود

که امير جاکو وايکو تيمور وامير سليمان وامير جلال الدين را بخلوت طلب داشته خواستم ايشانرا بخود متفق کردانم چون بايشان خلوت کردم سخن بديشان اين بود که ايشانرا شريک دولت خود ساختم تا بر عزيمت خود راسخ شدند

وطايفه که در مقام بي اتفاق بودند

يک يک را بخلوت طلب داشته جداکانه صحبت داشته آنهاي که حريص وطماع بودند بمال ومنال فريفته ساختم وکروهي را که نظر بر جاه ومنصب ومملکت داشتند انچه از ملک وولايت مسخر من شده بود بديشان نامزد کردم وهمه را در ميانه اميد

* This expreffion occurs in feveral places, and is very obfcure. Perhaps it means, that if he fucceeded in his views on the kingdom of Mau-

ويبيم

wur

vants) had taken the command of ſix thouſand horſemen of Jitteh, and were bringing them down upon me. And when this news reached the ears of my people, the terror of their hearts was increaſed, and they were ſore afraid. But I found that Ameer Jaukoo, and Eekoo Timour, and Ameer Soolamaun, and Ameer Jullaul u deen were with me. Book I.

THE TWELFTH DESIGN which I formed (in uniting the hearts of my people) was this. DESIGN XII.

I CALLED unto me in private Ameer Jaukoo and Eekoo Timour, and Ameer Soolamaun, and Ameer Jullaul u deen; and I ſought to confederate them with me. And when I retired with them in private, my words with them were theſe —"That I had made them "the partners of my fortune." * And they united firmly in my deſigns.

AND of thoſe who were diſſatisfied, I called each of them unto me in private, and ſpoke to them ſeparately. And thoſe who were covetous and avaricious, I tempted by wealth and by riches; and thoſe who fixed their eyes on dignities, and commands, and governments, among them I ſhared out the countries and the provinces which I had ſubdued: and I kept them all ſuſpended

wur u Nuhur, certain principalities ſhould be given to them, and rendered independent of the crown.

K between

وبیم نکاهداشتم واز براي هریکي کوتلي * تعین کردم وسـایـر سپاه را به لغمه وخرقه امیدوار کردانیدم وبشرین زباني وکشاده روي ایشانرا فریفته خود ساختم وخدمات ایشانرا یکی بده باز نموده خوشدل کردانیدم تا آنکه موافق ومنافق همکی بمن متفق کشتند وعهد بستند که با من در موافقت وجانسپاري بتقصیر راضي نشوند

چـون خاطرم از لشکر جمع شد مستعد جنک الیاس خواجه شدم ودر دفع ایشان وروش جنک چنین کنکاش کردم که پیش دستي بکار برم وتا ایشانرا خبر شود بر ایشان ترکتاز آورم

دریـن باب بقران مجید فال کشادم این ایة کریمه بفال آمد کم من فیة قلیلة غلبت فیة کثیرة باذن الله

وچـون ایـن بشارت یافتم لشکر خودرا تـزوک کرده وهفت فوج مرتب ساخته روان شدم بر وقت صبح بـر سـر تغلق سلدوز و کی خسرو که

* *Kotul* is a Mogul word, and ſignifies one appointed to ſucceed to the government on the death or diſmiſſion of the governor. By this artful policy he not only ſecured his authority over the provinces which he divided among

between hope and fear, and I appointed a Kotul * to each. Book I.

AND I raiſed the hopes of all my ſoldiers by gifts and by preſents : and I drew them over unto me by kind words, and by an open countenance. And the ſervices which they had done, I extolled ten-fold, and made them joyful : even until thoſe who were with me, and thoſe who were againſt me, all joined with me firmly. And they took an oath, that in ſupporting me, and in devoting their lives unto me, they would not be wanting.

AND when my heart was at reſt concerning my army, I prepared for the war of Ouleaus Khaujeh. And in defeating him, and in planning the order of battle, thus I determined — that I would uſe ſpeed, and that I would go down upon them before they were aware.

AND concerning this I opened the holy book for an omen ; and this ſacred verſe came forth as a ſign, "How oft do the weak vanquiſh the powerful by "the permiſſion of Almighty God!"

AND when I had obtained this token, I formed my ſoldiers in order, and I divided them into ſeven ſquadrons, and I ſet out. And I came in the morning upon Tughulluk Suldoze and Ki Khiſſero, (who,

among his Ameers, by placing a ſpy (for ſuch was the Kotul) over the conduct of each of them, but made every province anſwer the purpoſe of .tisfying *two* inſtead of *one* of his Ameers.

 being

هراول شده می آمدند رسیدم ودر حمله دوم ایشانرا
مقهور ساختم وتا کنار پل سنکین که منزل الیاس
خواجه بود هزیمت دادم

چون شب در آمد بسر زمینی که رسیده
بودم نزول نمودم با خود کنکاش کردم که میدان جنک
افسرده نکردانم وکرم کرم بسر لشکر الیاس خواجه
که قریب به سی هزار اند ترکتاز آورم
وکنکاش کردم که اکر توقف نمایم
مبادا امري روي دهد که در علاج آن محتاج کومک
کردم با آنکه امیر حسین در عقب منزل داشت لیکن
من خودرا بمدد وي محتاج نکردانیدم وبه کنکاش
درست لشکر الیاس خواجه را شکست دادم

کنکاش سیزدهم که در شکست دادن
لشکر جته والیاس خواجه نمودم این بود
که اول لشکر الیاس خواجه را بجمعي
از انواج قاهره مقید ومعطل نکاهدارم بدین جهته امیر
موید ارلات واوج قرا بهادر وامیر موسي را با دو هزار
سوار بر سر پل رو بروي الیاس خواجه
نکاهداشتم .

ومن

being the Hurrauvul, * were advancing) and I overpowered them at the second charge, and I drove them back to the head of the bridge of Sungheen, which was the station of Ouleaus Khaujeh. Book I.

And as the night was come, I pitched my tents on the ground where I was, and I counselled with myself, that I would not let the plain of battle cool; but that I would charge quick and hot on the army of Ouleaus Khaujeh: and they were near thirty thousand.

And I considered, that if I was guilty of delay, something might come to pass, which might cause me to stand in need of assistance. And although Ameer Hoossein was encamped behind me, I did not cause myself to stand in need of his support; but by skilful measures I defeated the forces of Ouleaus Khaujeh, and the men of Jitteh.

The thirteenth design which I formed, (in defeating the army of Jitteh and Ouleaus Khaujeh) was this. Design XIII.

First, I saw it was good, that by a body of my victorious army, I should confine and make useless the people of Jitteh: and for this purpose I stationed Ameer Muviud Arlaut, and Ouj Kurrau Bahaudur, and Ameer Moosi, with two thousand horsemen, at the head of the bridge of Sungheen, opposite to Ouleaus Khaujeh.

* Advanced guard.

AND

ومن خود با پنج هزار سوار از آب کذشته
بر کوهي که مشرف بر لشکر الياس خواجه بود برآمدم
وفرمودم که شب آتش بسياري برافروزند

وچون آتشها بنظر لشکر جته در آمد وفوج
کلاني در سر پل سنکين ديدند مضطرب شدند وآن
شب را لشکر الياس خواجه بحاضر باش بکذرانيدند

ومن در آن شب ببالاي کوه بعجز ونياز
بدرکاه تنکري تعالي مشغول بودم وصلوات بر محمد
صلي الله عليه وآله واصحابه وسلم ميفرستادم

ودر ميان خواب وبيداري اوازي بمسامع
من رسيد که شخصي ميکويد که تيمور فتح وفيروزي
وظفر تراست چون صبح صادق طلوع کرد نماز
بجماعت ادا کردم

ودرينوقت ديدم که الياس خواجه با امراء
خود سوار شده فوج فوج روان شدند وامرا وسپاه من
در تعاقب نمودن حکم خواستند ومن بخود کنکاش
کردم که در تعاقب نمودن ايشان تاخير بايد کرد
تا مقصد ايشان معلوم شود

چون چهار فرسنک راه رفتند فرود آمدند

من

AND I myſelf paſſed over the river with five thouſand horſemen, and came forth on a hill, which was higher than the army of Ouleaus Khaujeh. And I commanded that in the night they ſhould make many fires. Book I.

AND when the people of Jitteh beheld the fires, and when they ſaw a ſtrong army at the head of the bridge of Sungheen, they were afraid: and the forces of Ouleaus Khaujeh paſſed that night in watching.

AND I in that night, on the top of that hill, was employed in humiliations and ſupplications to the throne of Almighty God; and I ſent forth prayers on Mahummud (may the bleſſing of God be upon him, and upon his deſcendants, and upon his companions).

AND between ſleeping and waking I heard a voice, as of ſome one ſpeaking to me, ſaying, "TIMOUR, "victory and conqueſt and triumph are thine." And when the morning broke, I prayed with my people.

AND I ſaw at this time that Ouleaus Khaujeh and his Ameers were mounted on their horſes, and going troop after troop: and my Ameers and my ſoldiers called for orders to purſue them. And I ſaid unto myſelf, I muſt delay to purſue them until their intentions be known.

AND after they had travelled four furſungs, they halted: and I diſcovered their deſign. Behold, their intention

من کنکاش ایشانرا در یافتم که مطلب ایشان اینست
که مرا از کوه جدا بمیدان در آورند وجنک اندازند

وامراي هراول را که شکست داده بودم
ایشان بالیاس خواجه پناه برده بودند ووي ایشان را
سرزنش کرده بود
درین وقت دیدند که من از کنکاش
ایشان واقف شده ام واز کوه بیرون نمي آیم بالضرورة
برکشته بر سر من تاخت آوردند

ومن کنکاش چنین یافتم که در دامن
کوه افواج خودرا تزوک سازم وبجنک در آیم چون
لشکر جته آمده بدامن کوه در آمدند ومعطل شدند
بهادرانرا امر نمودم که مخالفان را بشپهء تیر کرفتند
وبسیاري از مخالفان را زخمدار ساختند وچون شب
شد ودیدند که کاري نتوانستند ساخت در دامن کوه
فرود آمدند که کوه را محاصره نمایند من در آن
شب چنین کنکاش یافتم که لشکر خودرا چهار فوج
ساخته بذات خود بر ایشان شبخون آورم چون این
کنکاش دل نشین امراي من شد قریب بصبح سوار
شدم واز چهار طرف بر مخالفان شبخون آوردم

وتا

intention was this — that they might bring me down from the mountain apart, and assault me. Book I.

And the chiefs of the advanced guard, whom I had defeated, had fled unto Ouleaus Khaujeh for shelter; and he had reproved them.

And they saw at this time, that I had discovered their intentions; and that I came not down from the hill: and from necessity they turned back, and came upon me.

And I found it was good, that I should draw up my forces on the declivity of the hill, and enter into battle. And when the army of Jitteh advanced, and came up on the slope of the hill, and were unable to act, I gave orders to my warriors, that they should annoy the enemy with flights of arrows. And they wounded numbers of the foe. And as the night was come, the forces of Jitteh saw that they could effect nothing: and they encamped on the skirts of the hill, that they might surround it. And in that night I resolved thus — that forming my army into four squadrons, I myself would assault them by surprise. And when this resolution was impressed on the hearts of my Ameers, I mounted my horse, and I assaulted the enemy in four different places unawares, toward the morning.

وتا لشکر جته خودرا جمع سازند بهادران من ایشان را متفرق ساختند ودر چپغولش* که شد مردم جنکی از طرفین کشته شدند ولشکر جته الغرار کفتند وکریزان شدند ومن خودرا بالیاس خواجه رسانیده یول بولشن* کفتم وچون آواز من بمسامع الیاس خواجه رسید وي از روي غضب لشکر خودرا نهیب داد ولشکریان وي بر کشتند

وتا طلوع آفتاب میانه لشکر من ولشکر وي جنک چپغولش* بود وترکشها خالي شد وغنیم جنک در کریز میکردند تا آنکه در چهار فرسنکي که یورت ایشان بود شکسته حال رفته نزول نمودند ومن هم از تعاقب ایشان عنان باز کشیدم ودر همان سر زمین فرود آمدم

چون لشکر جته خودرا مغلوب ومقهور دیدند دیکر بجنک مبادرت ننمودند ومن سپاه خودرا بر دور اردوي الیاس خواجه متفرق ساختم ومحاربات ومجادلات مینمودم تا آنکه الیاس خواجه از روي اضطرار از آب خجند کذشت ومن هم تعاقب ایشان را کذاشته مظفر ومنصور بماوراالنهر مراجعت نمودم

ودر استقلال سلطنت خود کنکاشها کردم

وآن

AND before the forces of Jitteh could gather themſelves together, my ſoldiers diſperſed them; and in the ſkirmiſh many warriors of both ſides were ſlain. And the forces of Jitteh cried out, "Let us flee;" and they fled. And I came up to Ouleaus Khaujeh and ſaid, Yole Boliſhun. † And when he heard my voice, he rallied his forces in wrath; and they returned.

AND there was ſkirmiſhing between my army and his army until the riſing of the ſun. And the quivers were emptied, and the enemy fought flying. And they fled even to the diſtance of four furſungs, where their tents were pitched; and they halted there in a broken condition. And I alſo drew in the reins from purſuing them, and came down ‡ in the place where I was.

WHEN the forces of Jitteh ſaw that they were broken and defeated, they ventured not to renew the fight. And I ſpread my ſoldiers round the camp of Ouleaus Khaujeh, and I fought with them continually: even until Ouleaus Khaujeh, from extreme neceſſity, croſſed the waters of Khujjund. And I alſo left off purſuing them, and I returned victorious and triumphant to Mauwur u Nuhur.

AND I deliberated concerning the eſtabliſhment of my power; and my deliberations were theſe —

† A Mogul expreſſion of ſalutation, the preciſe meaning of which is not known. ‡ i.e. encamped on the ſpot where he had arrived.

وآن كنكاشها اين بود كه امراي كه هريک خودرا امير عظيم الشان ميدانستند وهريک خودرا از ديكري بزركتر ميكرفتند مطيع ومنقاد خود كردانم اول امير حسين نبيره امير قرغن كه در ماوراالنهر علم سلطنت برافراخته بود ويرا شريک دولت خود خواندم وبوي مدارا كردم ووي اكرچه ظاهر بمن اظهار دوستي ميكرد اما هميشه در مقام نفاق وحسد با من مي بود وميخواست كه خود بر تخت سلطنت ماوراالنهر متمكن شود وچون بروي اعتماد نداشتم ويرا بمزار خواجه شمس الدين برده بر دوستي خود قسم دادم وبمن عهد وقول كرد كه خلاف دوستي نكند وسه مرتبه ديكر قسم بمصحف مجيد در باب دوستي من خورد وچون آخر نقض عهد كرد نقض عهد ويرا بمن كرفتار ساخت

وشيخ محمد پسر امير بيان سلدوز خودرا امير كلاني ميدانست وويرا استمالت دادم وبا هفت تشون ايل ومطيع خود كردانيدم وملازم خود ساختم وبهريک از امراي تشونات مذكور ولايتي ارزاني داشتم

وشير

that I ſhould render the Ameers obedient and ſubmiſſive unto me. For each of them thought himſelf a chief of exalted dignity; and each of them deemed himſelf greater than the reſt. And firſt, I named Ameer Hooſſein (the grandſon of Ameer Kurghun) who had exalted the ſtandard of power in Mauwur u Nuhur, the partner of my fortune; and I treated him with attention. And although he outwardly ſhewed friendſhip toward me, yet did he always envy and oppoſe me.

AND he wanted that he himſelf ſhould be eſtabliſhed on the royal throne of Mauwur u Nuhur. And I had no faith in him, and I carried him to the ſepulchre of Khaujeh ſhums u deen, and made him ſwear friendſhip unto me. And he promiſed and ſwore that he would not ſwerve from his engagement.

AND concerning his friendſhip with me, he took an oath three times on the holy book. And when at laſt he broke his oaths, his breach of faith delivered him into my hands.

AND Sheikh Mahummud, the ſon of Ameer Biaun Suldoze, thought himſelf a mighty chief. And I gained his affections by ſoothings; and I brought him with ſeven Kuſhoons to ſubmit unto me, and I made him my ſervant. And to each of the Ameers of thoſe Kuſhoons I gave the command of a province.

AND

وشیر بهرام که جدا شده بالوس خــود
رفته بود ودر مقام تمرد مي بــود ويرا استمالت داده
طلب نمودم ووي بالوس خود آمده اطاعت مرا قبول
کرد وملازم خود ساخته ولايتي بوي ارزاني داشتم

وچون ميانهء من وامير حسين خويشي
بود من هرچند مروت ومدارا کردم دوست من نشد
تــا آنکه ولايت بلخ وحصار شادمان را از من کرفت
ومن هــم بخاطر همشيرهء وي که در خانهء من بود
مضايقه نکردم وچندان بوي مدارا کردم که امراي
که با من در مقام مخالفت بودند مطيع من کشتند
ليکن امير حسين هميشه در مقام شکست من ومکر
وفريب با من مي بود تا آنکه کنکاش کار وي چنين
کردم که بضرب شمشير ويرا مطيع فرمايم

وچــون بر ولايت توران مستولي کشتم
وولايت ماوراالنهر از خس وخاشاک وجود اوزبکان پاک
ساختم بعضى از امراي اولوسات سر باطاعت من فرو
نياوردند وهريک با قبايل خود نازش ميکردند وبعضي
از امــراي من سفارش ايشان ميکردند که چون همه
شريک دولت اند ايشانرا نيز شريک دولت بايد دانست
ليکن سخنان ايشان در غيرت سلطنت اثر نمي کرد
بخود

AND Share Behraum, who had ſeparated from me and returned to his tribe, and remained in a ſtate of diſobedience; to him I gave encouragement, and called him unto me. And he came with his tribe, and ſubmitted to my authority. And I made him my ſervant, and I conferred a province upon him. Book I.

AND there was relationſhip between me and Ameer Hooſſein: and although I treated him with affection and with kindneſs, he was not my friend; and he even took from me the country of Bullukh and the caſtle of Shaudumaun. And I alſo, for the ſake of his ſiſter who was in my houſe, regarded it not. And I ſhewed ſuch kindneſs unto him, that the Ameers who were in a ſtate of enmity with me, ſubmitted to my authority. But Ameer Hooſſein ſtill acted towards me with treachery and fraud, and ſought to overthrow me: even until I reſolved that I would force him to ſubmiſſion by the edge of the ſword.

AND when I became the lord of the land of Tooraun, and had made clean the kingdom of Mauwur u Nuhur from the abominations † of the Ouzbuks; certain of the Ameers of Auloofaut ſubmitted not to my government. And they, with their tribes, diſſembled with me. And certain of my Ameers ſpoke in their behalf, ſaying, "Since we are all partners of the ſame fortune, they muſt be conſidered as the partners of thy fortune alſo." But their words made no impreſſion upon me.

AND

† Literally, the weeds and the briars.

بخود كنكاش كردم كه چون خدا
يك است ولا شريك له است پس كدخداي ملك
وي تعالي وتقدس هم بايد كه يكى باشد
دربن وقت بابا علي شاه نزد من آمده
كفت تيمور تنكري تعالي فرموده كه اكر در زمين
وآسمان دو خدا باشد كار عالم بفساد انجامد ومن
بسخن وي هدايت يافتم

وبقران مجيد فال كشادم اين آية
كريمه بفال آمد كه انا جعلناك خليفه في الارض
واين فال را شكون* كرفتم ودر مطبع ساختن امراي
كه خودرا شريك دولت وسلطنت ميدانستند
كنكاشها كردم

واول بمنزل ويورت امير حاجى برلاس
رفته ويرا بخود متفق ساختم
وامير شيخ محمد پسر بيان سلدوز
چون هميشه بشراب وخمر مشغول بود آخر شراب
ويرا كلو كير ساخت وعالم را وداع نمود ولايت اورا
بتصرف در آوردم

واميز

AND I deliberated with myſelf, ſaying, Since God is one and hath no partner, therefore the vicegerent over the land of the Lord (the Almighty and the Holy) muſt be one only.

AND at this time Baubau Aali Shaah † came before me and ſaid, "TIMOUR, God Almighty "hath declared, that if there were two Gods in the "heavens and in the earth, the order of the univerſe "would end in horror and confuſion." And I took warning by his words.

AND I opened the holy book for an omen, and this ſacred verſe came forth as a ſign, "TRULY WE "HAVE APPOINTED THEE VICEGERENT UPON "EARTH." And I took this omen as a favour from heaven; and I formed meaſures for reducing to ſubmiſſion thoſe Ameers who thought themſelves the partners of my fortune and dominion.

AND I firſt went to the ſtation, and to the dwelling, of Ameer Haujee Burlaus, and I united him with me.

AND Ameer Sheikh Mahummud, the ſon of Biaun Suldoze, was always drinking wine and ſtrong ſpirits; and in the end the wine deſtroyed him, and he departed from the world, and I took poſſeſſion of his lands.

† One of thoſe Derviſhes who profeſſed ideotiſm. The Eaſt is full of this kind of Santons, who are held in great veneration by the Mahummudans.

وامير بايزيد جلاير كه ولايت خجند را
متصرف بود بوي نصيحت كردم اما دروي اثر نكرد تا
آنكه مردم الوس وي بروي خروج كرده وكرفتار ساخته
نزد من آوردند ومن ويرا بنواختم وشرمنده ساختم

وايلچي بوغا سلدوز در بلخ علم سلطنت
برافراخته بود وامير حسين كه طلب تختكاه جد
خودرا امير قرغن مينمود بوي در انداختم

ومحمد خواجه ايردي كه از اويماق
نايمن بود ولايت شيرغانات را متصرف شده علم
مخالفت من برافراخته بود وديكر ولايت بوي دادم
ووي را نوكر خود ساختم

وشهان بدخشان كه ولايت بدخشانات را
متصرف شده رايت مخالفت من برافراخته بودند با
هريك از ايشان سازكاري كردم تا بيكديكر در
افتادند وبمن رجوع آوردند

وكي خسرو والجايتو بردي ولايت
ختلان وارهنك را متصرف شده بودند وبه كي
خسرو مدد فرستادم تا رفته ولايت الجايتو بردي را
متصرف شد والجايتو بمن پناه آورد

† i.e. By the extraordinary favours, which he conferred upon him, he made him ashamed of his former conduct.

AND to Ameer Bauezeed Jullauir, who was ruler over the province of Khojjund, I gave advice: but it made not an impreſſion upon him, until the people of his tribe roſe up againſt him, and ſeized him, and brought him unto me. And I exalted him and cauſed him to bluſh. †

AND to Ameer Ilchee Booghau Suldoze, who had exalted the ſtandard of power in the city of Bullukh, I oppoſed Ameer Hooſſein; who laid claim to the imperial city ‡ of his grandfather, Ameer Kurghun.

AND Mahummud Khaujeh Erudee (who was of the hord of Tauemun) having ſeized on the country of Shereghaunaut, had exalted the ſtandard of enmity againſt me: and I gave him another province, and made him my ſervant.

AND the princes of Buddukhſhaun, who ruled over the countries of Buddukhſhaun, had elevated the enſigns of hoſtility againſt me. And I dealt artfully with each of them, || until they diſputed among themſelves, and returned back unto me.

AND Ki Khiſſero, and Aljauitoo Burdi had ſeized on the countries of Khuttulaun, and Arhung. And I ſent aſſiſtance to Ki Khiſſero, until he went and took poſſeſſion of the lands of Aljauitoo Burdi: and Aljauitoo Burdi came to me for ſhelter.

‡ i.e. The city of Bullukh.

|| i.e. Sowed animoſities among them, and by that means obliged them to ſubmit.

 AND

وامـير خضر يسوري ولايت تاشكنت را باتفاق احشام يسوري متصرف شده بود والجايتو بردي وكي خسرو را بيكديكر آشنى دادم وجماعه را همراه ايشان كردم تا رفته احشام يسوري را تاخـت وتالان كردند وامير خضر عاجز شده پناه بمن آورد

چون ولايت ماوراالنهر را از هرج ومرج پاك ساختم افواج قاهره من قوت تمام يافت والوس برلاس نـامـدار شـد وقـشـونات وتومانات چغتاي از همت مـن بـلـنـد آوازه كرديد

وبـر جميع ايـل وقشونات وتـومـنـات واحـشـام فرمان فرما كشتم ليكن بعضي قلعـهـاء ماوراالنهر در تصرف امير حسين بود حـكـم من در آنجا جاري نبود

وامير حسين چون عظمت وشوكت مرا مشاهده نمود عـرق حسدش بحركت در آمد وعلم مخالفت برافراخت ونقض عهد نمود من بجانب وي بـسـيـار رفـتـم واو هيچ بطرف من نيآمد وبلطايف الحيل قلعه قرشـي را از من كرفت وامير موسى را بـا هـفـت هـزار سـوار بقلعه قـرشـي تـعـيـن كرد

AND Ameer Khizzur Yeſſooree, aſſiſted by the tribe of Yeſſoor, had taken poſſeſſion of the province of Tauſhkund. And I reconciled Aljauitoo Burdi and Ki Khiſſero to each other, and ſent forces with them; until they went, and over-run, and pillaged the tribe of Yeſſoor. And the power of Ameer Khizzur was reduced low, and he fled to me for protection. Book I.

AND when I had cleared the kingdom of Mauwur u Nuhur from diſcord and anarchy, my armies acquired great ſtrength; and the tribe of Burlaus obtained renown; and the Kuſhoonaut and the Toumaunaut of Chughtauee became celebrated on account of my exploits.

AND I became the ruler of all the tribes, and of the Kuſhoonaut, and of the Toumaunaut, and of the people. But certain caſtles of Mauwur u Nuhur were in the poſſeſſion of Ameer Hooſſein; and in them my authority was not eſtabliſhed.

AND when Ameer Hooſſein beheld my might and my power, his envy was excited againſt me. And he exalted the ſtandard of hoſtility, and he broke his oaths. And I advanced a great way toward him, and he came not at all toward me. † And he took from me the caſtle of Kurſhee by fraud. And he appointed Ameer Mooſi, with ſeven thouſand horſemen, to guard the caſtle of

† i. e. Endeavoured to bring about a reconciliation, to which Ameer Hooſſein continued adverſe.

کرد وپنج هزار سوار دیکر هم فرستاد ودر مقام
استیصال من در آمد

وازین جهته غیرت سلطنت من طغیان
کرد که قلعه قرشی را از وي بکیرم بعضي امراي
من کنکاش دادند که رفته بجنک قلعه را مسخر
کردانم من کنکاش کرفتن قلعه قرشي را
چنین کردم که اکر خواهم که بجنک مسخر
کردانم مبادا چشم زخمي بلشکر من برسد ودر جنک
چند خطر بخاطر من خطور کرد جنک را طرح کردم
وکنکاش درین دیدم که بجانب خراسان
متوجه شوم تا خاطر قلعه داران جمع شود وآنکاه
برکشته ایلغار کنم وشبخون بقلعه برده مسخر کردانم
وکوچ نموده متوجه خراسان شدم
چون از آب امویه عبور نمودم کارواني
از جانب خراسان آمده بود ومتوجه قرشی میرفت
وقافله سالار آن کاروان ارمغاني بمن آورد من از احوال
امراي خراسان از وي پرسش کردم ورفتن خودرا
بولایت خراسان بوی اظهار نمودم وایشانرا رخصت دادم
وجاسوسي همراه کاروانیان کردم
وخود در کنار آب مقام نمودم تا آنکه

جاسوس

of Kurshee: and he afterwards sent five thousand horsemen more. And he took measures for my destruction. Book I.

And on this account the honour of my station urged me on, that I should take from him the castle of Kurshee. And certain of my Ameers counselled me, that I should go and seize it by force. But concerning the reduction of the castle of Kurshee I deliberated thus — If I attempt to reduce it by a siege, perhaps my forces may be repulsed. And in a siege several dangers occurred to my mind; and I rejected that measure.

And I saw it was good that I should turn my face toward Khorausaun, until the hearts of the keepers of the castle should be at rest; and that then I should return and march with speed, and assault the castle by surprise, and reduce it. And I marched, and went toward Khorausaun.

When I crossed the waters of Amuveah, a Kauruvvaun arrived from Khorausaun; and they were journeying toward Kurshee. And the leader of that Kauruvvaun brought gifts unto me, and I asked of him the state of the Ameers of Khorausaun. And I told him that I was travelling to the kingdom of Khorausaun; and I dismissed him.

And I sent a spy with the people of the Kauruvvaun, and I tarried on the border of the waters of

Amuveah

جاسوس خبر آورد که کاروانیان خبر بامیر موسی رسانیدند که امیر تیمور را در کنار آب امویه دیدیم که بطرف خراسان میرفت

چون این خبر بامیر موسي ولشکر امیر حسین رسید خوشدل شدند ورحل اقامت انداخته بساط عیش وعشرت بگسترانیدند

چون این خبر بمسامع من رسید از لشکر خود دو صد وچهل وسه جوان بهادر مردانه کار کرده آزموده را جدا ساختم واز آب گذشته ایلغار کردم ودر موضع شیرکنت رسیدم ویک شب ویک روز مقام کردم واز آنجا ایلغار کرده در یک فرسنگي قلعه قرشي نزول نمودم

وفرمودم که چند نردبان بریسمانها باهم بسته طیار سازند درین وقت امیر جاکو زانو زده بعرض رسانید که جماعه از بهادران در عقب مانده اند تا رسیدن ایشان توقف ضرور است درین وقت بخاطرم رسید که تا رسیدن بهادران خود تنها رفته قلعه را ملاحظه نمایم

وچهل سوار بهادر را همراه گرفته رو بطرف قلعه قرشی آوردم چون سیاهی حصار بنظر

در

Amuveah until the ſpy brought word, that the people of the Kauruvvaun had given intelligence to Ameer Mooſi, ſaying; "We ſaw Ameer Timour on the border of the "waters of Amuveah; and he was going toward Kho-"rauſaun." Book I.

AND when Ameer Mooſi and the forces of Ameer Hooſſein heard this news, they were glad of heart; and they pitched their tents, and ſpread abroad the carpet of riot and diſſipation.

AND when I received intelligence thereof, I ſelected two hundred and forty three brave, and reſolute, and tried, and experienced warriors from among my forces; and I re-croſſed the waters of Amuveah. And I marched quick, and I arrived at Sharekund. And I halted for one night and for one day. And I marched from thence with great ſpeed; and I alighted at the diſtance of a furſung from the caſtle of Kurſhee.

AND I commanded that they ſhould make ready ladders, and bind them together with ropes. And at this time Ameer Yaukoo kneeled before me, and ſaid, "Many of our warriors have remained behind: until they "ſhall arrive, delay is neceſſary." And at this time it came into my mind that I would go alone and examine the caſtle.

AND I took forty warriors with me, and I turned my face toward the caſtle of Kurſhee. And when the blackneſs of the caſtle appeared in ſight, I commanded

در آمد بهادران را امر نمودم که توقف نمایند ومبشر وعبد الله که خانه زاد بچکان من بودند همراه کرفته وچون بکنار خندق رسیدم دیدم که خندق پر از آب است ونظر بر اطراف کردم وترناوي که آب از آن بقلعه میرفت وبر روي خندق انداخته بودند بنظرم در آمد

واسپ را به مبشر سپرده واز بالا ترناو از خندق کذشته بخاک ریز قلعه رسیدم وخودرا بدروازه رسانیدم ودستي بر در زدم ویافتم که دروازهبانان در خوابند

ودروازه را بپشت در بخاک وکل انپاشته اند واطراف دیوار قلعه را ملاحظه نمودم وجايء که زینه ونردبان توان کذاشت دیدم ومراجعت نمودم وسوار شده خودرا به بهادران رسانیدم

وفوجي که در عقب مانده بود با نردبانها رسیدند وهمکي مسلح شده ونردبانها را برداشتند ورو بقلعه آوردم واز خندق بر روي ترناو کذشتند وزینه ها کذاشته بدیوار قلعه بر آمدند چون چهل مرد مردانه داخل قلعه شدند من هم قدم بر نردبان کذاشته بقلعه در آمدم وکرنا وبرغو* کشیدند وبتوفیق تنکري تعالی قلعه را مسخر کردانیدم

چون این خبر بمسامع امیر حسین رسید در مقام مکر وفریب در آمد ومیخواست که در لباس اشنايء ودوستي مرا در قید خودرا آورد

تمکاش

my warriors to halt. And I took with me Mubbufhur and Abdullah, who had been born in my houfe. And when I came to the border of the ditch, I faw that the ditch was full of water. And I looked round about, and I beheld a waterpipe; † and water ran through that pipe to the caftle, and they had laid it acrofs the ditch. Book I.

AND I delivered my horfe to Mubbufhur, and I croffed the ditch on that pipe, and I came to the foot of the wall. And I went on to the portal, and ftruck on the door with my hand; and I difcovered that the guards of the portal were afleep.

AND they had filled up the portal behind the door with clay and with earth. And I looked round the walls of the caftle, and faw the place where the fteps of the ladders could be fixed. And I returned, and I mounted my horfe, and went back to my warriors.

AND the troops who had remained behind came with the ladders, and they were all armed; and they took up the ladders, and I turned my face toward the caftle. And they croffed the ditch on the pipe; and having fixed their ladders, they entered on the walls of the caftle. And when forty refolute men had entered the caftle, I alfo placed my foot on the ladder, and went in unto them. And they founded their trumpets; and by the favour of Almighty God I obtained poffeffion of the caftle.

AND when this news reached the ears of Ameer Hooffein, he entered into the road of deceit and diffimulation; and, under the cloak of friendfhip and intimacy, he fought to bring me into his power.

† A trunk of a tree hollowed into a pipe

THUS

کنکاش خلاص خود از مکر وخدعة امیر حسین که میخواست مرا دستکیر سازد چنین کردم که چون امیر حسین مصحفي که بآن قسم خورده بود که مرا بجز دوستی ومراعات خویشي چیزي دیکر بخاطر نیست نزد من فرستاد وکفته فرستاد که اکر خلاف انچه میکویم امري دیکر بخاطرم باشد واکر نقض عهد نموده ترا بدي بکنم این مصحف خدا مرا بکیرد وچون ویرا مسلمان میدانستم بر قول وي اعتماد کردم تا آنکه کس نزد من فرستاد وپیغام داد که اکر چنان شود که در تنک چکچک با یکدیکر ملاقات نماییم وتجدید عهد سابق کنیم حقا که بهتر خراهد بود

ومقصدش این بود که بمکر وفریب مرا دستکیر نماید ومن میدانستم که بر عهد وقول وي چندان اعتمادي نیست اما بنابر تعظیم مصحف قرار دادم که بملاقات وي نهضت نمایم وکنکاش کردم که اول جمعي از بهادران مردانه را فرستاده در حوالي وحواشی دره چکچک پنهان سازم وخود با جمعی رفته با امیر حسین ملاقات نمایم

وبدوستان خود که در خدمت امیر حسین بودند

THUS I acted for my deliverance from the treachery and perfidy of Ameer Hooſſein, who ſought to make me his priſoner.

WHEN Ameer Hooſſein ſent unto me a KORAUN, by which he had taken an oath that nought was in his heart but friendſhip and brotherly affection towards me; and ſent a meſſage unto me, ſaying, "If there "be ought in my heart contrary to that which I ſay; "and if I break my oath, and do evil unto thee, may "this book of God ſeize upon me;"— ſeeing that I thought him a true believer, I put confidence in his words: even until he ſent a perſon unto me, and a meſſage, ſaying, "If it may be ſo that we may ſee each "other in the paſs of Chukchuk, and renew our antient "faith, truly it will be better."

AND this was his deſign, that by perfidy and treachery he might ſeize upon me. And although I knew that much faith was not to be placed on his word, or on his oath; yet, out of reſpect to the holy KORAUN, I reſolved that I would go to meet him. But I determined that I would firſt ſend a number of my reſolute warriors, and ſecrete them round about the paſs of Chukchuk, and that I myſelf would go with another body of my people and ſee Ameer Hooſſein.

AND I ſent advice to my friends, who were the followers of Ameer Hooſſein, that they ſhould inform

بودند پیغام دادم که از اراده امیر حسین مرا آگاه
گردانند وشیر بهرام که از دوستان من بود مرا بر اراده
امیر حسین آگاه ساخت وامیر حسین اورا بقتل آورد
وبا هزار سوار بر سر من روان شد

در آن وقت من در سر دره، فرود آمده
بودم که این خبر بمن رسید وتزوک فوج خود کردم
ودرین حال طلایه، لشکر امیر حسین نمودار شد
وقراولان خبر آوردند که فوج امیر حسین است
واینک امیر حسین خود نمي آید چون شنیده که
امیر تنها آمده است فوج بگرفتن شما تعین نموده

ومن مستعد شدم وهمکي با من دو صد
سوار بودند وصبر کردم تا آنکه فوج امیر حسین بدره
در آمد وبمردمي که پیش از خود فرستاده بودم امر
کردم که راه برگشتن ایشانرا بگیرند ومن خود
بایشان رو برو شدم ومخالفانرا در آن دره در میان
گرفتم واکثر را دستگیر کردم ومردم خود را جمع
ساخته وتزوک نموده روانه قرشي شدم وبتجربه من
رسید که دوست در همه جا بکار مي آید

وبامیر حسین مضمون این بیت بترکي
نوشتم
صبا

inform me of his deſigns. And Share Behraum, who was of my friends, informed me of the deſigns of Ameer Hooſſein. And Ameer Hooſſein ſlew him; and ſet out with a thouſand horſemen to come upon me. Book I.

AND at that time I had pitched my tents at the entrance of the paſs, and this news came unto me. And I ordered my forces: and, behold, the vanguard of Ameer Hooſſein appeared in ſight. And my Kurrauvulaun brought word, ſaying, "It is the army of Ameer "Hooſſein; and, lo! Ameer Hoſſein himſelf cometh "not with them: for he hath heard that Ameer † is come "alone, and he hath ſent an army to ſeize thee."

AND, behold, I was prepared; and two hundred horſemen were all that were with me. And I waited until the forces of Ameer Hooſſein had entered the paſs: and I ſent a meſſenger to the people whom I had ſent before me, and I commanded them to ſeize the way of their retreat. And I myſelf oppoſed them face to face. And I encloſed my enemies in that paſs, and I took many priſoners. And I gathered my people together, and I ordered them, and ſet out towards Kurſhee. And by experience it was known unto me, that a friend in all places cometh to uſe. ‡

AND I wrote to Ameer Hooſſein the ſenſe of this verſe, in the Toorki ‖ language;

† i. e. Timour.

‡ Alluding to the intelligence which he had received from Share Behraum.

‖ i. e. the Mogul.

Say,

صبا بکوي بآن یار دام مکر نهنده
که مکر باز نکردد مکر بهکر کننده

چون پیغام من بامیر حسین رسید خجل ومنفعل شد وعذر خواست ومن دیکر بروي اعتماد نکردم وبسخنان وي فریفته نشدم

کنکاش در پاک ساختن توران زمین از بقیه السیف طایفه اوزبک چنین کردم

که چون لشکر جته والیاس خواجه را از ماورالنهر بر آوردم واز آب خجند کذرانیدم بعضي افـواج اوزبکان در قلعهاي ماورالنهر مستحکم بودند وچون خواستم که افواج بر ایشان تعین کنم وبخاطرم خطور کرد که مبادا کار بدور ودراز بکشد

در آن وقت خبر بمن رسید که اوزبکان در قلعها قایم شده اند وصلاح در آن ندیدم که افواج خودرا بر ایشان تعین نمایم ویرلیغي از جانب الیاس خواجه نوشتم وبه اوزبکي دادم وفوجي همراه وي کردم وامر نمودم که خودرا نمودار سازند وکرد وغبار برانکیزند

وچون یرلیغ طلب الیاس خواجه بایشان رسید

"Say, O Zephyr, to that friend, the layer of the ſnares
"of treachery,
"Doth not the treachery return back to the doer of
"treachery?"

And when Ameer Hooſſein received my meſſage, he was aſhamed and confounded; and he made excuſes. And I had faith in him no more, and I was no more deceived by his words.

In making clean the land of Tooraun from thoſe of the tribe of Ouzbuk who had eſcaped the ſword, thus I acted.

When I drove forth from Mauwur u Nuhur the armies of Jitteh, and of Ouleaus Khaujeh, and forced them to croſs the waters of Khujjund, certain of the troops of Ouzbuk were encloſed in the caſtles of Mauwur u Nuhur; and when I ſought to ſend forces upon them, it came into my mind that perhaps the war might be tedious and of long duration.

And at that time news came unto me, that the Ouzbuks continued in the caſtles; and I ſaw it was not good that I ſhould ſend my armies againſt them. And I wrote a ſummons, as if from Ouleaus Khaujeh, and I gave it to an Ouzbuk, and I ſent forces along with him. And I commanded them to ſhew themſelves, and to raiſe a great duſt.

And when the Ouzbuks received the ſummons of Ouleaus Khaujeh, calling them unto him,

رسید وگرد وغبار افواج را دیدند شب بشب قلعها را
خالي ساخته بدر رفتند وساحت ماوراالنهر از وجود
آن ظالمان که قصد کشتن من کرده بودند پاک
شد وآن مملکت مسخر من گشت

ومن صلهء رحم نگاهداشته ولایت بلخ
وحصار شادمانرا بامیر حسین ارزاني داشتم ووي قدر
احسان ومروت مرا ندانست وقصد استیصال من کرد
ومن کنکاش در استیصال امیر حسین چنین کردم

که چون وي اثار فتح ونصرت مرا دید
عرق حسدش بحرکت درآمد وازارها بمن وهمشیره اش
که در خانه من بود رسانید وقصد کرد که ماوراالنهر از
من بگیرد وبکشتن من کمر بست وبارها بمصاف
من برآمد وهر مرتبه شکست یافت

چون بی اعتدالي وبي انصافیها وي
بحد افراط رسید ونزدیک شد که بر من غالب آید
ومرا مستاصل گرداند در آن وقت امراي وي از بد
سلوکي که بایشان میکرد از وي برگشتند وبرادر امیر
کي خسرو حاکم ختلان را هوچي بقتل آورد وامیر
کی خسرو در ختلان باغي شد

چون امراي وي در مقام نفاق بودند ووي
ایشانرا

and ſaw the duſt raiſed by my people; they quitted the caſtles, night after night, and fled. And the land of Mauwur u Nuhur was delivered from thoſe oppreſſors who had ſought to ſlay me: and that kingdom ſubmitted to my government. Book I.

AND I regarded the ties of kindred, and gave to Ameer Hooſſein the country of Bullukh and the caſtle of Shaudumaun. And he perceived not the degree of my kindneſs and regard; and he ſought to deſtroy me. And in reducing Ameer Hooſſein thus I determined.

WHEN he ſaw the ſigns of my victories and conqueſts, his envy was excited; and he moleſted me, and he moleſted his ſiſter who was in my houſe; and he ſought to take Mauwur u Nuhur from me. And he girded up his loins to ſlay me. And he came forth many times to fight with me: and he was defeated every time.

WHEN his iniquity and injuſtice had reached the limits of exceſs, and it was near that he ſhould become conqueror over me, and expel me; in thoſe days his Ameers, becauſe of the evils which he had done unto them, turned back from him. And he ſlew Humoochee, the brother of Ameer Ki Khiſſero, the ruler of Khuttulaun. And Ameer Ki Khiſſero rebelled in Khuttulaun.

AND his Ameers were in a ſtate of enmity; and he thought that they were his friends. And he

 brought

ایشانرا از اهل وفاق میدانست وبقصد دفع ورفع من از
خطه بلخ پیشخانه بیرون کشید واین خبر بمن آوردند
وتابوي خودرا درین دیدم که تا امیر حسین بحرکت
در آید خودرا بر سر وي برسانم

وبا جماعه که حاضر بودند متوجه بلخ
شدم ودر راه افواج قاهره از اطراف وجوانب آمده جمع
شدند وبحوالي خطه بلخ رسیده نزول نمودم وامیر
حسین بمدافعه ومقاتله بر آمد وصرفه نبرد وبقلعه در
آمده متحصن شد وآمد بر سرش انچه آمد

در باب ایل ساختن آنها که با من بدیها
کرده ازمن متوهم بودند ونظر بر بدیهاي خود نموده در
خاطر داشتند که من آنها را خواهم کشت چنین کنکاش
کردم

که چون امیر حسین بدست من کرفتار
شد نوکران وامراي وي بر من کمان کردند که ایشانرا
خواهم کشت اکرچه من در مقام کشتن ایشان بودم
اما چون سپاهي بودند کنکاش درین دیدم که ایشانرا
مستمال ساخته بکارهاي سپاهکري تعین نمایم

† He was obliged to deliver up the caſtle to Timour, from whom he received a promiſe of perſonal ſafety; but was ſlain nevertheleſs ſome days after by certain of that prince's officers whom he had formerly injured. Vid. *Hiſtoire de Timur-Bec*, Tom. I. p. 191.

وامیر

brought forth his tents from the land of Bullukh, with a resolution to drive me out and deſtroy me. And they brought unto me this news, and I ſaw my advantage in this, that even before Ameer Hooſſein could put himſelf in motion, I ſhould go down upon him. Book I.

AND I turned toward Bullukh, with the people that were with me: and my victorious forces came from all parts, and from all ſides, and were gathered together. And having arrived on the borders of the land of Bullukh, I pitched my tents. And Ameer Hooſſein came forth to fight with, and expel, me; and it availed him not. And he entered into the caſtle, and was encloſed therein. And that befel him which did befall him. †

CONCERNING thoſe who had done evil unto me, and who, reflecting on their evil doings, thought in their hearts that I ſhould ſlay them, thus I acted.

WHEN Ameer Hooſſein fell into my hands, and his Servants and his Ameers were ſuſpicious of me, that I would ſlay them; although I had determined to put them to death, yet, as they were warriors, I ſaw it was good that I ſhould diſpel their fears, and employ them in war. ‡

‡ The principal Ameers of Bullukh having revolted from Timour, and ſubmitted to their former prince Sooltaun Ahmud Iullauir.

وامیر الامراء وي که در بدخشانات حاکم
بود وبارها بمن رو برو شده وشمشیرها زده بود وچون
شنید که امیر حسین بقتل رسید از سیاست من
ترسید وخودرا جمع ساخت واکر من لشکر بکرفتن
وي تعین میکردم لایق نمي بود

ودر کار وي تغافل کردم وکنکاش
درین دیدم که در مجالس ومحافل ذکر خیر وتعریف
شجاعت ومردانکي وي کردم تا آنکه دوستان وي
بوي نوشتند که امیر با تو در مقام مرحمت وعنایت
است ووي بمن عرضه داشت کرده تکیه بر عنایت
ومروت من نمود وپناه بمن آورد

کنکاشي که در تسخیر دار الملک خراسان
کردم این بود که چون ولایت بلخ وحصار شادمان
وبدخشانات مسخر من شد وامیر حسین مقتول
کردید خبر آن بملک غیاث الدین حاکم خراسان
رسید وبر خود بلرزید ودر مقام جمعیت سپاه ولشکر
در آمد ومیخواست که خودرا استحکام دهد

کنکاش خودرا درین دیدم که اهل
خراسان را در خواب غفلت اندازم وازین جهته عنان
عزیمت

AND the Ameer ul Omurau of Ameer Hooſſein was the governor of Buddukhſhaun; and he had met me face to face many times, and had fought againſt me. And when he heard that Ameer Hooſſein was ſlain, he feared my juſtice, and he collected himſelf together. And if I had appointed an army to ſeize him, it would not have been proper.

AND I feigned negligence toward him; and I ſaw it was good that I ſhould ſpeak well of his conduct, and praiſe his courage and his magnanimity in the aſſemblies, and among the people: until his friends wrote unto him, ſaying, "Ameer Timour is inclined to ſhew "favour and mercy unto thee." And he ſupplicated me ſubmiſſively, and he reſted on my clemency and favour; and he came to me for protection.

THE DESIGN which I formed for ſubduing the capital city of Khorauſaun, was this. When the kingdom of Bullukh, and the caſtle of Shaudumaun, and the countries of Buddukhſhaun were ſubdued; and when Ameer Hooſſein was ſlain; the news thereof came to Mullik Gheaus u deen the ruler of Khorauſaun, and he trembled for himſelf. And he began to gather together his ſoldiers and his army; and he ſought to ſecure himſelf.

AND I ſaw my ſucceſs in this, that I ſhould throw the people of Khorauſaun into the ſleep of negligence: and for this reaſon I turned back the reins of

عزیمت بطرف سمرقند معطوف داشتم وبعد از آن نامه پیر من بمن رسید که ملک غیاث الدین بظلم وجور مشغول است

وچون از خبر مراجعت من بطرف سمرقند ملک غیاث الدین بخاطر جمع نشسته بود کنکاش کردم که الحال خاطر خراسانیان از طرف من جمع کشت باید که بر ایشان ترکتاز آورم

واز حوالي بلخ برکشته با لشکري که در بلخ کذاشته بودم ایلغار کردم وخودرا بهرات رسانیده ملک غیاث الدین را در خواب غفلت کرفتم ووي ناچار از شهر هرات بر آمد وخزاین ودفاین ومملکت خودرا بمن پیشکش کرد وملک خراسان مسخر من کردید وامراي خراسان همکي اطاعت من کردند

وکنکاش دیکر که در تسخیر مهالك سیستان وقندهار وافغانستان کردم اینست که چون مملکت خراسان بتسخیر در آمد امراي من کنکاش کفتند که افواج به تسخیر این سه ملك تعیین باید کرد من کفتم که اکر با افواج کار میسر نشود ناچار مرا عنان عزیمت بدآن صوب معطوف باید

of my intention toward Summurkund. And after that a letter from my PEER came unto me, faying; "Mullik "Gheaus u deen is employed in tyranny and oppreffion." Book I.

AND when, from the news of my return toward Summurkund, Mullik Gheaus u deen had fat down quiet and fecure, I refolved thus —— "Now the hearts "of the people of Khoraufaun are no longer afraid of me; "I muft fall upon them."

AND I turned back from the neighbourhood of Bullukh; and with the army which I had left in Bullukh, I marched with fpeed: and, coming to Hurraut, I took Mullik Gheaus u deen in the fleep of fecurity. And he was helplefs, and he came forth from the city of Hurraut, and he prefented unto me his treafures, and his wealth, and his kingdom. And the kingdom of Khoraufaun was fubdued; and the Ameers of Khoraufaun, every one of them, fubmitted unto me.

THE DESIGNS which I formed for conquering the countries of Seiftaun, and Kundahaur, and the land of the Afghauns, were thefe. When the kingdom of Khoraufaun was reduced to obedience, my Ameers counfelled me, faying, "Thou muft fend armies "to fubdue thefe three countries." I anfwered them, faying, If the matter be not brought to pafs by the armies, without remedy, I myfelf muft turn the reins of

باید داشت واینک مرا کار بسیاري در پیش است
کنکاش درین دیدم که یرلیغهاي استمالت
به حکام آن دیار بنویسم با این مضمون که اکر بمن
در آیید بر آیید واکر در افتید بر افتید وانچه بینید
وتدبیر موافق تقدیر بود وبمجرد رسیدن یرلیغها ایشان
سر اطاعت بر جادهء فرمان برداري نهادند

کنکاشي که در استیصال اروس خان
وتسخیر دشت قبچاق کردم این بود که چون
تقتمش بداخان از اروس خان شکست یافته پناه بمن
آورد بخود کنکاش کردم که بهمراهي تقتمش
بداخان فوج بفرستم یا خود بروم
درینوقت ایلچي اروس خان رسید
کنکاش را چنین یافتم که ایلچي ویرا تسلي نمایم
ورخصت دهم وراه دشت را بربندم ومتعاقب ایلچي
لشکري تعین کنم که در روزي که ایلچي
بخاطر جمع بمجلس اروس خان در آید ووي
غافل شود روز دیکر افواج من بر سر وي
ترکتاز آورد

چون

my intention that way: and, behold, I have very much business before me. Book I.

AND I saw it was good, that I should write mandates of encouragement to the rulers of those countries, to this purport — "If ye come in unto me, "come; and if ye refuse, refuse: and do that which ye "see best." And, behold, the measure was good: and as soon as my mandates arrived, they placed the forehead of submission on the path of obedience.

THE DESIGN which I formed for vanquishing Auroos Khaun, and for subduing the Dusht of Kipchauk, was this. When Touktummish Buddau Khaun was defeated by Auroos Khaun, and fled to me for shelter, I counselled with myself whether I should send an army with Touktummish Khaun, or whether I should go myself.

AND at this time the ambassador of Auroos Khaun arrived. And I saw my advantage in this — that I should speak fair to his ambassador, and dismiss him, and shut up the road to the Dusht, and appoint an army to set out after the ambassador;—and that on the day after that on which the ambassador should enter the presence of Auroos Khaun, without suspicion; whilst Auroos Khaun should be unprepared, my forces should assault him.

چون چنین کردم تدبیر موافق تقدیر آمد که چون ایلچي اروس خان رسید وحکایت میکرد که افواج قاهره من چون بلاي ناکهاني بر سر اروس خان ریختند واروس خان تاب مقاومت نیآورد وقرار بر فرار داد وممالکت دشت قبچاق مسخر من شد

کنکاش که در تسخیر ممالک کیلان وجرجان ومازندران واذربایجان وشروان وفارس وعراق کردم این بود که در ایامي که عرایض اهل عراق از تعدي آل مظفر وملوک طوایف بمن رسید اراده بیساق عراق کردم

ودرین حال بخاطرم رسید که ملوک آن ممالک اکر بیک اتفاق در مقابل من در آیند جنک را آماده باید بود وامراي من همچنین کنکاش کفتند که باستعداد جنک باید رفت ومن با خود چنین کنکاش دیدم که یک یک از ایشان را بخود رام کردانم وهرکس رام نشود ویرا بسزا رسانم

اول کسي که بمن پناه آورد امیر علي حاکم مازندران بود که بمن پیشکش فرستاد

AND when I did ſo, the meaſure proved ſuccefsful. For when the ambaſſador arrived, even whilſt he related his ſtory, my victorious armies, like unto an unforeſeen calamity, poured on the head of Auroos Khaun. And Auroos Khaun had not the power to oppoſe them; and he reſolved on flight. And the Duſht of Kipchauk was ſubdued. †

THE DESIGNS which I formed for ſubduing the countries of Kilaun, and Jurjaun, and Mauzinduraun, and Azzurbauejaun, and Shurwaun, and Fauris, and Erauk, were theſe. In thoſe days, when the petitions of the people of Erauk, on account of the oppreſſions of the race of Muzzuffur, and of the rulers of the nations, came unto me, I reſolved to go down upon Erauk.

AND at this time it came into my mind, that if the rulers of thoſe countries ſhould join together to oppoſe me, I muſt be well prepared for war: and my Ameers gave this counſel, ſaying, "We muſt go prepared for war." And I reſolved with myſelf, that I would make them obedient unto me, one by one; and that I would chaſtiſe thoſe who refuſed to ſubmit.

AND the firſt perſon, who ſought my protection, was Ameer Aali the ruler of Mauzinduraun,

† Upon the death of Auroos Khaun, which happened ſoon after his defeat, Touktummiſh Khaun was eſtabliſhed on the throne of the Duſht of Kipchauk, by the aſſiſtance of Timour.

who

فرستاد ودر مکتوبی که نوشته بود قید کرده بود که
ما جمعي که از آل علي ايم قناعت باين سر زمين کرده
ايم ان تاخذوا قدرتکم اقوي وان تعفوا اقرب للتقوي
يعني اگر بگيريد قدرت شما قويتر است واگر عفو
کنيد نزديک به پرهيزکاري است

من رجوع حاکم مازندران را شکون*
گرفتم ومتوجه مملکت گيلان وجرجان شدم وچون
حکام آنجا بمن رجوع نياوردند وافواج قاهره بر سر
ايشان تعين نمودم وخود بعراق لشکر کشيدم
واصفهان را مسخر ساختم وبر اهل اصفهان
اعتماد کرده قلعه را بدست ايشان سپردم وايشان
باغي شده داروغه را که بر ايشان تعين کرده بودم
با سه هزار کس از سپاه بقتل آوردند من هم
حکم بقتل عام اهالي اصفهان کردم

کنکاشي که در تسخير دار الملك
فارس وتنبه عراق کردم اينست
که چون شيراز را به آل مظفر
گذاشتم ودر اصفهان سه هزار کس
تعين

who ſent gifts unto me; and in the letter which he wrote unto me, he inſerted this — " We, who are of the " poſterity of Aali, have reſted ſatisfied with this land. " ان تاخذوا قدرتكم اقوي وان تعغوا اقرب " للتقوي † That is to ſay; *If thou wilt take it from* " *us, thy power is greater than ours; but if thou wilt* " *ſpare us, it will come nearer to clemency.*"

Book I.

I CONSIDERED the ſubmiſſion of the ruler of Mauzinduraun as a happy omen; and I turned toward the countries of Kilaun and Jurjaun. And when the princes of thoſe countries ſubmitted not unto me, I appointed troops to go down upon them; and I myſelf drew my army into Erauk.

AND I conquered the city of Isfahaun. And I truſted in the people of Isfahaun; and I delivered the caſtle into their hands. And they rebelled; and the Daurogheh, whom I had placed over them, they ſlew, with three thouſand of the ſoldiers. And I alſo commanded that a general ſlaughter ſhould be made of the people of Isfahaun.

THE DESIGN which I formed for the reduction of the chief city of Fauris, and the reſt of Erauk, is this.

WHEN I left Sharauze in the hands of the deſcendants of Muzzuffur, and ſtationed three thouſand

† Arabic.

men

تعیین نمودم وبجهته دفع ورفع تقتمش خان بجانب دشت قپچاق لشکر کشیدم اهل اصفهان داروغه را بقتل رسانیده بودند واهالي شیراز نیز قدم اطاعت بیرون گذاشته بودند

لهذا تجدید یساق مملکت عراق نمودم وهشتاد هزار سوار موجود ساختم وکنکاش کردم اگر بیک مرتبه با این لشکر کران بعراق در آیم گنجایش نخواهد بود وافواج را مقرر ساختم که فوج فوج بمملکت عراق ترکتاز آورند

چون چنین کنکاش کردم لشکر خودرا سه فوج ساختم وپیش از خود تعین نمودم ولشکرهاي متفرقه که در عراق جمع آمده بودند همه پراکنده شدند وبر شیراز لشکر کشیدم وشاه منصور بمن رو برو شد وبسزاي خود رسید

کنکاشي که در شکست دادن تقتمش خان کردم این بود

که در دشت قپچاق لشکریان من بواسطه آنکه پنج ماه در تعاقب تقتمش خان معطل شدند قحطي وتنکي در لشکر من بسیار شد چنانچه

men in Isfahaun, and drew my armies towards the Dusht of Kipchauk, to reduce and drive out Touktummish Khaun, † the people of Isfahaun put my Daurogheh to death: and the inhabitants of Sharauze also turned aside from their obedience. Book I.

AND on these accounts I went down upon the kingdom of Erauk a second time, and I collected together eighty thousand horsemen. And I reflected, that if I entered into Erauk at one time with this mighty army, that they could not be supported. And I commanded my armies, that they should invade the kingdom of Erauk, one after the other.

AND when I had resolved thus, I divided my forces into three armies, and sent them down before me. And the divided troops who had come together in the kingdom of Erauk, were all dispersed abroad. And I drew an army on Sharauze: and Shaah Munsoor opposed me face to face. And he met with his reward. ‡

THE DESIGN which I formed in defeating Touktummish Khaun was this.

WHEN my armies were weakened by a pursuit of five months after Touktummish Khaun in the Dusht of Kipchauk, famine and scarcity were very great in my army, even so that for many days my people lived

† Who, forgetting the repeated services and assistances which he had received from Timour, had during his absence in Persia &c. made incursions into Mauwur u Nuhur. ‡ i. e. was slain in the action.

چنانچه چند روز بآش یلهاق* وگوشت شکار وتخم
مرغان صحرايء اوقات میگذرانیدند تا آنکه تقتمش
خان احوال لشکر مرا شنیده فرصت یافت وبا لشکري
بیشتر از مور وملخ آمده بمن رو برو شد

ولشکریان من بسیار گرسنه بودند ولشکر
تقتمش خان آسوده وسرداران وامراي من دل تهاده
جنگ نمي شدند تا آنکه فرزندان ونبابر آمده زانو
زدند واختیار جانسپاري نمودند

ودرین وقت علمدار تقتمش خان بمن
سازش کرد وگنگاش چنین یافتم که جنگ بیندازم
ودر هنگام مقابله هر دو صف علمدار وي علم ویرا
نگونسار سازد

† To render the importance of this DESIGN intelligible, it may be proper to obſerve, that in aſiatic encounters the diſappearance or retreat of the grand ſtandard of the prince has ever been, and ſtill is, attended with the loſs of the battle. This ſtandard is conſpicuous for its ſize, and accompanies that body of troops immediately headed by the prince himſelf. The eyes of the whole army are fixed upon it. While it continues diſplayed and advancing, the troops are ſatisfied that their prince is with them; but the moment it diſappears, or retreats, they conclude that he is either ſlain or flying from the field: and the diſperſion of his forces immediately follows.

Aali Yezzudi appears to be totally ignorant of the good underſtanding which had taken place between Timour and the ſtandard-bearer of Touk-tummiſh Khaun. Unacquainted with this circumſtance, he is at a loſs to account for certain of the emperor's actions prior to the battle. In relating the movements of the army a ſhort time before the action, he ſays, "Tocat-
" mich

چون

on the fleſh of the beaſts of the foreſts, and on the eggs of the birds of the deſert. And Touktummiſh Khaun heard of the ſtate of my people, and found his advantage; and, with an army more numerous than the ants and the locuſts, came upon me, and oppoſed me face to face. Book I.

AND my people were an hungered, and the army of Touktummiſh Khaun were full. And my chiefs and my Ameers ſet not their hearts upon battle, until my ſons and my grandſons came, and kneeled down, and devoted their lives unto me.

AND at this time the ſtandard-bearer of Touktummiſh plotted ſecretly with me. And I found it was good that I ſhould aſſault the foe; and that, when the two armies were engaged, the ſtandard-bearer of Touktummiſh Khaun ſhould invert his ſtandard. †

" mich s'étoit imaginé que lorſque Timur arriveroit au fleuve de Tic, il le " traverſeroit par les paſſages ordinaires, c'eſt pourquoi il s'étoit mis en em- " buſcade pour le ſurprendre dans ce paſſage: mais l'Empereur *s'étoit pré-* " *cautionné* contre les deſſeins de Tocatmich; il avoit paſſé le fleuve à la " nage par un autre endroit, et il étoit arrivé près de lui ſans peril. *Quoi-* " *qu'il en ſoit*, ce Prince *ayant compris* la maniere d'agir de Tocatmich Can, " il s'arrêta dans ce lieu là, juſqu'à ce que toutes les Troupes s'y fuſſent " rendues, &c." Vid. *Hiſt. Timur-Bec*, Tom. II. p. 98.

This is another proof of the ſuperiority of the hiſtory of Timour, written by himſelf, over that written by Aali Yezzudi; who, though a tolerably accurate narrator of the exploits of Timour, appears to be, in moſt caſes, an abſolute ſtranger to the ſecret ſprings and motives which influenced his conduct.

چون خبر زانو زدن فرزندان بمسامع امرا
ونونیان رسیده همکي توي دل کشته دل نهاد جنک
شدند
وامیر زاده ابا بکر با هشت هزار سوار هراول
ساختم وچون آتش قتال وجدال بلند شد امر کردم
که خیمهارا بر پا سازند وبطبخ طعام مشغول شوند
ودرین وقت علم تغتمش خان سر نکون
شد وتغتمش خان شکسته رکاب وکسسته عنان
الوس جوجی را بباد غارت داده پشت بمعرکه کرد
وفرار نمود

کنکاشي که در تسخیر دار الاسلام
بغداد وعراق عرب کردم این بود
که بعد از آنکه عراق عجم وفارس را
مسخر ساختم درین وقت مکتوب قطب الاقطاب پیر
من بمن رسید که قهرمان عراق عرب وعجم عراق را
بتو ارزاني داشته
در تسخیر بغداد چنین کنکاش کردم
که اول ایلچي نزد سلطان احمد جلایر فرستادم تا

† i. e. At the time that the advanced guard was engaged, Timour, aſſured of ſucceſs from his intrigue with the ſtandard-bearer of Touktummiſh,

احوال

AND when it reached the ears of the Ameers and the Leaders, that my children had kneeled before me, and had offered to devote their lives unto me, they became ſtrong of heart, and they reſolved on battle.

AND I appointed the prince Abau Bukkur, with eight thouſand horſemen, the advanced guard. And when the flames of war and of ſlaughter aſcended high, I commanded that the tents ſhould be pitched, and that they ſhould prepare victuals. †

AND at this time the ſtandard of Touktummiſh Khaun was inverted: and Touktummiſh, diſmayed and confounded, gave the tribe of Jouji to the wind of deſolation; and turned his back on the field of ſlaughter, and fled.

THE DESIGN which I formed for the reduction of Bughdaud (the city of Iſlaum) and Erauk a Arrub, was this.

AFTER I had ſubdued Erauk a Ajjum and Fauris, in thoſe days a letter from Koottub ul Aktaub, my PEER, came unto me, ſaying, "The lord of Erauk "a Ajjum and Arrub hath given Erauk unto thee."

AND thus I acted in the reduction of Bughdaud. I firſt ſent an ambaſſador to Sooltaun Ahmud Jullauir, that he might inform himſelf of the proweſs

miſh, ordered in contempt the cavalry of his main body to diſmount and prepare their victuals Vid. *Hiſt. Timur-Bec*, Tom. II. p. 114.

احوال شجاعت ومعاش سلطان احمد والي بغداد ولشکر ویرا معلوم نماید
وایلچي به بغداد رفته بمن عرضه داشت نمود که سلطان احمد پارچه کوشتي است ودو چشم دارد
من تکیه بر تایید ایزدي نموده ایلغار کردم وخودرا باستعجال به بغداد رسانیدم وسلطان احمد جلایر قرار بر فرار داده وبطرف کربلا کریخت ودار الاسلام بغداد مسخر من کشت

کنکاشي که در استیصال تغتمش خان کردم این بود
که چون الوس جوجي خان را بغارت داده وهزیمت یافته بود در وقت فرصت لشکرهاي کران از راه دربند وشیروان بر ولایت آذربایجان فرستاد وآغاز فتنه وفساد کرد ومن چون عراقین را مسخر ساخته بودم در استیصال وي چنین کنکاش کردم که با لشکرهاي فراوان از راه دربند بدشت قپچاق در آیم
وعرض لشکر خودرا ملاحظه نمودم لشکرهاي من تا چهار فرسنک راه یسال بسته ایستاده بودند شکر آلهي بجاي آوردم
واز

and the conduct of Sooltaun Ahmud the ruler of Bughdaud, and of the ftrength of his forces. Book I.

And the ambaffador went to Bughdaud, and wrote word unto me, faying, "Behold, Sultaun Ahmud is a piece of animated flefh: and lo, he hath two eyes." †

And I refted on the favour of the Almighty; and I marched with fpeed, and I came to Bughdaud fuddenly. And Sooltaun Ahmud Jullauir refolved on flight, and he fled toward Kurbullau: and Bughdaud, (the houfe of Iflaum) was conquered.

The design which I formed for extirpating Touktummifh Khaun was this.

After he had given up the tribe of Jouji to the wind of defolation, and had been put to flight; he, in the hour of advantage, fent down a mighty army on the kingdom of Azzurbauejan by the way of Durbund and Sharevaun, and began to raife commotions therein. And when I had conquered the two Erauks, thus I refolved to deftroy him — that I would go into the Dufht of Kipchauk with a mighty army by the way of Durbund.

And I reviewed my armies, and, behold, they ftood on four furfungs of ground ‡ in battle array: and I gave thanks to God.

† A mode of fpeech ufed by the ambaffador to exprefs his contempt of the abilities of Sooltaun Ahmud. ‡ About 13 Englifh miles.

And

واز آب تیمور عبور نموده بایـل والوس
دشت برلیغها نوشتم که هر کس بمن در آید بر آید
وهر کس در افتد بر افتد
ودر سنه ۷۹۷ بدشت قپچـاق در آمدم
وتا اقصاي زمین شمال رفـتـم وایل والوس جوجي را
که راه مخالفت من مي پیمودند خراب ومستاصل
ساختم وولایت والوسات وقلعهاي اقلیم پنجم وششم را
مسخر ساختم ومظفر ومنصور معاودت نمودم

کنکاشي که در تسخیر هندوستان
کـردم ایـن بود که اول بسببیل مزاج داني از
فرزندان وامرا کنکاش خواستم
امـیـر زاده پـیـر محمد جـهـانـکـیر
کفت که چون مملکت هند را بکیریـم از زر هند
عـالـم کـیـر شـویـم
وامیـر زاده محمد سلطان کفت هند را
میکیریم لیکن هندوستان را حصارها است اول دریاها
دوم جنکلها وبیشها سیوم سـپـاه سـلـاح دار وفیلان
آدم شـکـار

امـیـر

AND I croſſed the waters of Timour †. And I wrote mandates to the people, and the tribes of the Duſht of Kipchauk, ſaying; Whoever cometh in unto me, let him come; and whoever refuſeth, let him refuſe. Book I.

AND in the year ſeven hundred and ninety ſeven I entered the Duſht of Kipchauk. And I went to the boundaries of the land of the north; and the people, and the tribes of Jouji, who oppoſed me, I deſtroyed. And I ſubdued the countries and the caſtles of the fifth and of the ſixth region. ‡ And I returned victorious and triumphant. A.D. 1394.

MY DESIGN, for reducing the empire of Hindoſtaun, was this. Firſt, to diſcover the thoughts of my Sons and of my Ameers, I demanded counſel of them.

THE prince Peer Mahummud Jehaungheer ſaid; "Behold, when we ſhall ſubdue the empire of "Hind, with the gold of Hind, we ſhall become the "conquerors of the world."

AND the prince Mahummud Sooltaun ſpoke, ſaying; "We may ſubdue Hind: yet Hindo-"ſtaun hath many ramparts. Firſt, the rivers; and ſe-"condly, the wilderneſſes and the foreſts; and thirdly, "the ſoldiers clad in armour; and fourthly, the ele-"phants, deſtroyers of men."

† The word *Timour* is probably an error.

‡ He penetrated to Moſcow, at that time the capital of Ruſſia, which he pillaged. Vid. *Hiſt. Timur-Bec*, Tom. II. p. 363. See alſo note on p. 131.

R THE

امیر زاده سلطان حسین کفت که
چون هندرا بکیریم بر چهار اقلیم حاکم وفرمان فرما
کردیم
امیر زاده شاه رخ کفت که در قوانین
ترک خوانده ام که پنج پادشاه عظیم الشان اند که
از بزرکي ایشانرا بنام نمیخوانند پادشاه هندرا دارا
میکویند وپادشاه روم را قیصر میخوانند وپادشاه خطا
وچین وماچین را فغفور مینامند وپادشاه ترکستان را
خاقان میکویند وپادشاه ایران وتوران را شهنشاه
میخوانند وحکم شهنشاه همیشه بر ممالک هندوستان
جاري بوده وچون ایران وتوران زمین بتصرف ما
است لازم است که هندوستان را هم مسخر
کردانیم
وامرا کفتند که اکرچه هندرا میکیریم
لیکن اکر اقامت نماییم نسل ما ضایع شود واولاد
واحفاد ما از ترکیب بدر آیند وهندي زبان کردند
چون بر عزیمت تسخیر هند کمر همت
بسته بودم نخواستم که ترک عزیمت خود نمایم ودر
جواب ایشان کفتم که به تنکري تعالي متوجه میشوم
واز قران فال جنک مي بینم تا انچه امر تنکري
تعالي

The prince Sooltaun Hooſſein ſpoke, and ſaid; "When we ſhall have conquered Hindoſtaun, we "ſhall become the lords and the rulers of four re-"gions." †

The prince Shaahrokh ſaid; "I have read "in the Toorki annals, that there are five mighty "kings, whom, becauſe of their greatneſs, they mention "not by their names. For, behold, they call the king "of Hind, Daurau; and the king of Room they call "Keeſur; and the king of Khuttun, and Cheen, and "Maucheen, they ſtile Fughfoor; and they call the king "of Toorkiſtaun, Khaukaun; and they call the lord of "Eraun, and of Tooraun, King of kings. And, lo! "the power of the King of kings hath, in all times, been "over the empire of Hindoſtaun: and ſince the land of "Eraun, and the land of Tooraun are in our hands, it "behoveth us to conquer Hindoſtaun alſo."

The Ameers ſpoke, and ſaid; "Although "we may ſubdue Hind, yet if we tarry in that land, our "poſterity will be loſt; and our children, and our grand "children, will degenerate from the vigour of their fore-"fathers, and become ſpeakers of the language of Hind."

And I had reſolved on the conqueſt of Hindoſtaun, and I was loth to deſiſt from my reſolution: and I anſwered them, ſaying; "I will turn to Almighty "God, and I will ſeek the ſign of war in the Koraun,

† i.e. Four ſevenths of the known world. For the Arabians and Perſians, following the antient Greek writers, diſtribute what they imagine the habitable parts of the earth, into ſeven regions or climates.

 "that

تعالي باشد بدآن عمل نمايم وايشان همه قبول كردند

چون از مصحف مجيد فال كشادم اين آية كريمه بر آمد يا ايها النبي جاهد الكفار والمنافقين † وچون علما مضمون آية را بامرا خاطر نشان كردند سرها در زير انداخته خاموش شدند ومرا دل از خاموشي ايشان افسرده شد

بخود كنكاش كردم كه امراي كه به تسخير هندوستان راضي نميشوند ايشانرا از مرتبه امارت بيندازم وافواج وقشونات ايشانرا بكوتل* ارزاني دارم ليكن چون تربيت كرده من بودند نخواستم كه ايشانرا خراب سازم وبديشان ملايمت كردم اكرچه ايشان خون در دل من انداختند ليكن چون آخر متفق شدند چيزي در خاطر نياوردم

ومرتبه ديكر كنكاش كردم وپيشخانه اقبال بجانب هندوستان بر آورده فاتحه فتح خواندم

وكنكاش تعين نمودن لشكرها بر دار الملك هندوستان چنين كردم كه امير زاده پير محمد جهانكيررا با سي هزار سوار لشكر جرانغار* كه در كابل بود امر نمودم كه از راه كوه سليماني رفته واز آب سند كذشته بر ولايت ملتان تركتاز آورد ومسخر كرداند وسلطان

† Arabic.

"that whatever be the will of God, that I may do." Book I.
And they all consented thereto.

AND when I sought an omen in the holy book, this sacred verse came forth — "O PROPHET "FIGHT WITH THE INFIDELS AND THE UNBE-"LIEVERS." And when the doctors of the law explained the meaning of the verse to the Ameers, they hung down their heads, and they were silent. And my heart was grieved by their silence.

AND I deliberated with myself concerning the Ameers who opposed the reduction of Hindostaun, whether I should throw them down from their commands, and give their troops, and their Kushoons to their Kotuls: but since I myself had exalted them, I sought not to pull them down. And I treated them with kindness: and although they had angered me, yet, as they were unanimous at last, I regarded it not.

AND I called a council a second time; and having pitched my tents toward Hindostaun, I repeated the prayer of victory.

THUS I resolved to send down armies on the chief city of Hindostaun. I commanded the prince Peer Mahummud Jehaungheer, who was at Kaubul with thirty thousand horsemen of the left wing of the army, that, going by the way of the mountain of Soolamaun, and crossing the Sind, he should go down upon Mooltaun and subdue it.

وسلطان محمد خان وامير زاده رستم را
وديكر امرا را با سي هزار سوار برانغار* امر نمودم كه از
آب سند كذشته از راه دامن كوه كشمير بر ولايت
لاهور تركتاز آورند ومن خود با سي ودو هزار سوار
قول* شدم
وچون مجموع لشكر من نود ودو هزار
سوار بودند موافق ومطابق عدد اسم محمد رسول الله
صلي الله عليه وآله وسلم اين عدد را بفال نيكو
ومبارك كرفتم
وسوار شدم ودر موضع اندرآب سرحد
بدخشان فرود آمدم وتنبيه كفار كوه كتور نموده متوجه
غزاي دار الحرب هندوستان شدم

وكنكاش پاك ساختن راه هندوستان از
اوغانيان چنين كردم
كه چون بعرض من رسيد كه بعضي از
اوغانيان متعرض راه هندوستان شده رهزني مينمايند
خصوصا موسي اوغان كه كلانتر قبيله كركس است
وبر لشكر شاه اوغان كه از چاكران ودولتخواهان

† According to D'Herbelot (*Bibl. Orientale*, p. 603.) the Mahummudans have given 99 names or attributes to their prophet, the same number by which they distinguish the Creator. By this account the names of the prophet

AND I ordered Sooltaun Mahummud Khaun, and the prince Rooſtum, and other Ameers with thirty thouſand horſemen of the right wing, that, croſſing the waters of Sind, they ſhould go down on the country of Lahore, by the way of the ſkirts of the mountains of Kuſhmeer. And I myſelf with thirty and two thouſand horſemen, was the main body.

AND behold the whole of my army was ninety and two thouſand horſemen, correſponding and according to the number of the names of Mahummud, the prophet of God, † (be the bleſſing of the Almighty on him and on his poſterity) and I took this number as a fortunate and an happy omen.

AND I ſet out, and I came and pitched my tents at Anduraub on the border of Budukhſhaun: and having puniſhed the infidels of the mountains of Kuttoor, I went on to the holy war of Hindoſtaun.

THE DESIGN which I formed for clearing the road to Hindoſtaun, from the Oughauns, ‡ was this.

IT was reported unto me that certain of the Oughauns infeſted the road to Hindoſtaun, and robbed and plundered therein: and eſpecially Mooſi the Oughaun, who was the head of the tribe of Gurkus. And he came down on Luſhkur Shaah the Oughaun, who was

phet appear to be only ninety two in number, which ſeems moſt probable.

‡ Or Afghauns. The word is written ſometimes *Oughaun* and ſometimes *Afghaun* in the MS.

one

من بود وويرا امير زاده پير محمد به محافظت قلعه
ايراب كذاشته بود تركتاز آورد وويرا بقتل رسانيد
وهرچه داشتند ونداشتند بغارت داده وهدربن وقت
ملك محمد برادر لشكر شاه آمده داد فرياد كرده
حقيقت كشته شدن برادر خوردرا از تعدي موسي
بعرض رسانيد

ومن بحبس وي فرمان دادم وكفتم كه
موسي دولتخواهي من است وامراي من سخن بر ظلم
من كردند

اما چون خبر حبس ملك محمد وحرف
من بكوش موسي رسيد قوي دل كشت وچون يرليغ
طلب كه نوشته بودم بوي رسيد بي دهشت آمد
وقلعه را پيشكش كرد

چون من بتماشاي آن قلعه رفتم يكي
از سپاهيان وي تيري بقصد من انداخت وموسي بسزا
وجزاي خود رسيد وراه هندوستان مفتوح شد

كنكاشي كه در شكست دادن سلطان
محمود حاكم دهلي وملو خان كردم اين بود

† When Moosi submitted, Timour found it prudent to continue him for a time in his government, and supplied him with people and necessaries to put the castle of Ireaub in a proper state of defence. The emperor, on his

كه

one of my ſervants and well-wiſhers (and the prince Peer Mahummud had left him to defend the caſtle of Ireaub) and he ſlew him, and plundered all that he had. And at this time Mullik Mahummud, the brother of Luſhkur Shaah, came and demanded juſtice; and he ſet forth unto me the murder of his brother by the cruelty of Mooſi. Book I.

AND I gave orders that Mullik Mahummud ſhould be thrown into priſon; and I ſaid that Mooſi was my well-wiſher; and my Ameers ſpoke of my injuſtice.

BUT when the news of the confinement of Mullik Mahummud, and of that which I had ſaid, reached the ears of Mooſi, he became ſtrong of heart. And when the mandate which I had written unto him arrived, he came without fear and he delivered up the caſtle.

AND when I went to view the caſtle, one of his ſoldiers ſhot an arrow with an intention to ſlay me: and Mooſi met with his reward. † And the road to Hindoſtaun was open.

THE DESIGN which I formed for vanquiſhing Sooltaun Muhmood the ruler of Dehli, and Mulloo Khaun, was this.

his arrival in that neighbourhood, went to view the caſtle; when one of the people of Mooſi let fly an arrow at him. As he had all along determined to chaſtiſe Mooſi, he immediately cauſed him to be ſeized and put to death. Vid. *Hiſt. Timur-Bec*, Tom. III. p. 39.

که سلطان محمود وملو خان با پنجاه
هزار سوار وپیاده ویک صد وبیست زنجیر فیل قلعه
دهلي را استحکام داده بقصد جنک من در آمد
وبخاطرم خطور کرد که اکر بکرفتن قلعه
دهلي مقید شوم مبادا کار بدور ودراز بکشد
با خود کنکاش کردم که خودرا زبون
نمودار کردانم تا آنکه غنیم دلیر شود بجنک صف
مبادرت نماید
واز این جهت در دور لشکر خندق کندم
ومیان خندق خودرا استوار ساختم وفوجي را باستقبال
ایشان فرستادم وامر کردم که خودرا زبون وترسان
نمودار ساخته غنیم را دلیر سازند
وچون غنیم خودرا غالب یافت خیره
شده در میدان آمده با افواج قاهره رو برو شدند
وسلطان محمود حاکم دهلي بجنک مبادرت نمود
وشکست یافت وبطرف کوهستان بکریخت وغنایم واموال
بي قیاس از نقود واجناس نصیب سپاهیان من شد
ودر میان یک سال دار الملک هند را مسخر
ساختم ودر اواخر سنه مذکور بدار السلطنت سمرقند
معاودت نمودم

کنکاشي

SOOLTAUN Muhmood and Mulloo Khaun, with fifty thouſand men, horſemen and footmen, and one hundred and twenty elephants, made ſtrong the caſtle of Dehli, and prepared to oppoſe me.

AND it came into my mind, that if I ſhould reſolve on ſubduing the caſtle of Dehli, perhaps the war might be long and tedious.

AND I counſelled with myſelf, that I would make myſelf appear weak in their ſight; that the enemy might gain courage, and come, and fight with me on the plain.

AND on this account I dug a ditch round my army, and I ſtrengthened myſelf within that ditch: and I ſent a force to meet them. And I commanded the ſoldiers that they ſhould ſhow themſelves weak and fearful, that they might give courage to the enemy.

AND when the enemy found themſelves powerful, they exulted: and they came into the plain, and they oppoſed my victorious armies face to face. And Sooltaun Muhmood, the ruler of Dehli, came into battle, and he was defeated, and he fled toward the mountains. And ſpoils and wealth above meaſure, in money and in effects, fell to the lot of my ſoldiers.

AND in the ſpace of one year I conquered the chief city of Hind: and at the end of the ſame year I returned toward the imperial city of Summurkund.

کنکاشي که در تسخیر ممالک کرجستان
کردم این بود

که چون از هندوستان مظفر ومنصور
معاودت نمودم هنوز از رنج سفر هند نیاسوده بودم
که عرایض حکام عراقین رسید که کفار کرجستان قدم
از جاده حد خود بیرون کذاشته اند

وهمیشه در فکر مي بودم که پادشاهانرا
بهتر از غزا وجهاد با کفار وملک کیري وجهان
ستاني چیزي دیکر نیست

ودرین وقت که خبر طغیان کرجستانیان
بي ایمان رسید کنکاش کردم که اکر دفع ورفع ایشان
اهمال نمایم مبادا مفسدان آن دیار بطغیان در آیند
ودر دفع ایشان سرعت بکار بردم

وسپاهیان را که از یساق هند آمده
بودند مختار ساختم که هرکس خواهد بجاي خویش
باشد وهرکس خواهد همراهي نماید

وبلشکرهاي خراسان وقندهار وسیستان
وکرمان وطبرستان وکیلان ومازندران وفارس یرلیغها
صادر کردم که تهیه یساق نمایند ودر حوالي اصفهان
آیند وبلشکر ظفر اثر ملحق شوند

وکنکاش

THE DESIGN which I formed for ſubduing the countries of Goorjiſtaun, was this.

WHEN I returned victorious and triumphant from Hindoſtaun, I had not yet reſted from the fatigues of the war of Hind, when the petitions of the governors of the two Erauks arrived, ſaying; "The infidels of Goorjiſtaun have advanced beyond their boundaries."

AND, behold, I at all times thought that there was nought more worthy the valour of princes than the conquering of kingdoms and empires, and the waging holy wars with infidels and unbelievers.

AND, in thoſe days, when the news of the irruption of the infidel inhabitants of Goorjiſtaun arrived, I reflected, that if I delayed to chaſtiſe them, perhaps the ſeditious of that country might riſe into open rebellion: and in chaſtiſing them I uſed expedition.

AND I gave liberty to the ſoldiers, who had returned from the war of Hind, that every one of them who choſe to ſtay at home, might ſtay; and that every one who choſe to go with me, might go.

AND I ſent forth orders to the armies of Khorauſaun and Kundahaur, and Seiſtaun and Kurmaun, and Tubburiſtaun, and Kilaun, and Mauzinduraun, and Fauris; that they ſhould make ready for war, and come down into the neighbourhood of Isfahaun, and be united to my victorious forces. †

† i. e. To the army which he commanded in perſon.

AND

وكنكاش كردم كه كردن كشان هر
ملك را متفرق سازم چنانچه بعضي كردن كشان
خراسان وفارس را بتوران زمين فرستادم وساحت آن
ممالك را از مخالفت ايشان پاك ساختم وبه تسخير
قلاع ولايت كرجستان عنان عزيمت مصروف نمودم

وبه كنكاشي كه پسنديده سپاهيان بود
عمل مينمودم وخود فولادي بر سر نهادم وزره داودي
در بر كردم وشمشير مصري حمايل نمودم وبر سرير
مبارزت نشستم
ودليران توران وبهادران خراسان ومردان
مازندران وكيلان را نهيب دادم وقلعه سيواس وقلاع
كرجستان را مسخر ساختم وجماعه كه در قلعه ها
بودند همكي را مستاصل كردانيدم وغنايم آن قلعه ها
را بر عساكر منصوره قسمت نمودم ومفسدان واوباش
ازربايجان را تنبيه كردم
وبعد از آن متوجه بتسخير قلاع ملطيه
وآن حوالي شدم وچون خاطرم از تسخير ونسق قلاع

† Viz. To ſet forward in great martial pomp, as afterwards deſcribed.

‡ Timour, in his firſt incurſion into Georgia, reduced Tiflis the capital, and took priſoner Ipocrates the chriſtian king of that country, who afterwards

AND I resolved that I would disperse and scatter abroad the rebellious and seditious of every country. Thus I sent into the land of Tooraun certain of the seditious of Khorausaun and of Fauris, and delivered those countries from their machinations. And I turned the reins of my intention to the reduction of the castles of Goorjistaun. Book I.

AND I determined on that measure which was agreeable to my soldiers. † And I placed a helmet of steel on my head, and I cloathed myself in the armour of Dauood, ‡ and I hung a scymetar of Missur by my side, and I sat on the throne of war.

AND I let loose the brave men of Tooraun, and the valiant men of Khorausaun, and the mighty men of Mauzinduraun, and of Kilaun; and I subdued the castle of Seewaus, and the castles of Goorjistaun; and I destroyed all the people who were in those castles: and the spoils of those castles I divided among my victorious forces. And I chastised the seditious and the plunderers of Azzurbaucjaun.

AND after this I went to reduce the castles of Mulluteah and the neighbourhood thereof. And when I had subdued the castles, and had taken possession of them,

wards turned Mahummudan, and became a great favourite with Timour; to whom he gave a suit of Armour, which he pretended Dauood (i.e. David) the king of Israel had forged with his own hands in a smith's shop. Vid. *Hist. Timur-Bec*, Tom. I. p. 400.

‡ This is the armour which Timour put on, on the present occasion.

I resolved

جمع شد بر تسخیر حلب وحمسا همت بستم وباندک
توجهي آن مملکت را مفتوح ساختم وکمر عزیمت
بر تسخیر ممالک مصر وشام بستم

وکنکاشي که در مفتوح ساختن مصر
وشام کردم این بود
که چون خبر شوکت وقدرت من
بمسامع قیصر رسید که قلاع سیواس وملطیه وتوابع
آنرا مسخر کردم ولشکرهاي ویرا که در قلاع بودند
همکي متفرق وپراکنده کردانیدم عرق غیرت وي
بحرکت در آمد وباغواي قرا یوسف ترکمان که
از صدمهٔ لشکر من کریخته بود وپناه بقیصر برده بود
بجنک قرار داد
ونکبت وزوال قیصر نزدیک رسیده بود
وقرا یوسف ویرا ترغیب نمود که بر من لشکر کشد
وقیصر باغواي قرا یوسف با لشکر کران بحرکت در
آمد وانواج مصر وشام را هم بمدد خواسته بود
ومن کنکاش کردم که اکر من هم
لشکر خودرا سه فوج سازم بهتر است اما فتح وهزیمت
در پرده تقدیر محجوب اند واز امرا کنکاش خواستم
وسپاهیانه کنکاش کفتند که بجنک مبادرت باید نمود

وچون

I refolved to conquer Hullub and Humfau: † and I fubdued that country with little labour. And I girded up the loins of my refolution to fubdue the countries of Miffur and of Shaum. ‡ Book I.

THE DESIGN which I formed for the reduction of Miffur and of Shaum, was this.

WHEN the news of my power and my ftrength reached the ears of Keefur, || that I had conquered the caftles of Seewaus and Mulluteah, and the dependencies thereof, and that I had difperfed and defeated all his foldiers, who were in thofe caftles, he was very wroth. And at the inftigation of Kurrau Eufoof, the Toorkumaun (who had fled from the fhock of my army, and had fought fhelter with Keefur) he refolved on war.

AND, behold, the ruin and overthrow of Keefur was at hand; and Kurrau Eufoof urged him that he fhould draw an army upon me. And Keefur, at the inftigation of Kurrau Eufoof, came down with a mighty army; and he called the forces of Miffur and of Shaum to his aid.

AND I reflected, that if I alfo divided my people into three armies, it would be better. But, behold, victory and defeat are hidden by the curtain of fate: and I demanded counfel of my Ameers. And they gave foldier-like counfel, faying, "Thou muft go down to battle "with fpeed."

† Aleppo and Emeffa. ‡ Egypt and Syria.

|| Cæfar: the title given by the Afiatic nations to the Turkifh emperors.

وچون بخود فکر کردم چنین کنکاش
یافتم که آتش قیصر را بگرمي وسردي اطفا نمایم
ومکتوبي بقیصر نوشتم وخلاصه مضمونش آنکه

شکر است خداوند زمین وآسمان را که
اکثري از ممالک هفت اقلیم را در زیر فرمان من در
آورده وسلاطین وحکام عالم حلقه اطاعت مرا درکوش
جان کشیده اند خداي رحمت کند بر آن بنده که
حد خودرا بشناسد وپا جسارت از حد خویش فراتر ننهد

وبر عالمیان ظاهر است که نسب ونسبت
تو بکجا منتهي میشود پس مناسب حال تو آنست
که قدم جسارت پیش نکذاري وخودرا در ورطه رنج وبلا
نیندازي وباغواء جمعي از دولت راندکان که بواسطه
اغراض خود پناه بتو برده اند وفتنه خوابیده را بیدار
ساخته اند در فتنه وآشوب را بر روي دولت خود وا
نکني لیکن که قرا یوسف را نزد من فرستي والا آنچه
در پرده تقدیر است بعد از مقابله صفین بر تو ظاهر
خواهد شد

وچون این نامه را مصحوب ایلچیان
کاردان نزد قیصر فرستادم کنکاش خود را
درین

AND when I reflected by myfelf, thus I found it was good, that I fhould extinguifh the fire of Keefur by policy. And I wrote a letter to Keefur; and the fubftance of it was this.

"PRAISE is due to the God of the uni-"verfe, that he hath brought under my authority many "of the kingdoms of the feven regions of the world, "and that the princes and rulers of the earth have fub-"mitted unto me. May God be merciful to that fer-"vant who knoweth his own limits, and who placeth not "the foot of temerity beyond his proper bounds.

"WHERE thy race and lineage endeth, is "known to all men. † It is therefore worthy of thy "condition, that thou advance not forward the foot of "prefumption, and that thou throw not thyfelf into the "abyfs of affliction and calamity; and that thou open "not the door of difcord and defolation on thy empire at "the inftigation of the evil-minded, who have fled unto "thee for their own ends, and have awakened the fleep-"ing deftruction; but that thou fend bound unto me "Kurrau Eufoof, the Toorkumaun: otherwife, that "which is concealed by the curtain of fate, after our "armies meet, will be known unto thee."

WHEN I had fent the letter to Keefur by the hands of experienced ambaffadors, I found my advan-

† Alluding to the defcent of Bajazet, which was fuppofed to have been from a Toorkumaun failor.

درين يافتم كه بجانب دار ملك شام نهضت نمايم
واز راه حمص وحلب روان شدم وچون بحلب رسيدم
شنيدم كه ملك فرج پسر ملك برقوق از شنيدن خبر
رسيدن من از مصر متوجه دمشق شد

ومن ايلغار كردم كه افواج مصر وشام را
نگذارم كه بيكديكر ملحق شوند وملك فرج پيش
دستي كرده خودرا بدمشق رسانيد ومن در عقب
وي رسيده دمشق را مسخر ساختم

كنكاشي كه در تسخير بلاد روم وشكست
دادن قيصر كردم اين بود

كه چون بلاد شام را مسخر كردانيدم
وملك فرج پادشاه مصر وشام از جنك من بكريخت
وايلچي من از روم با جواب نا صواب ايلدرم بايزيد
مراجعت نمود وعرض كرد كه چون خبر شكست عساكر
مصر وشام بقيصر رسيد متفكر واشفته كرديد وتهيه
يساق نمود

من تسخير دمشق وبلاد الشام نموده
از راه موصل به بغداد نهضت نمودم وكنكاش كردم
كه بجانب ازربايجان متوجه شوم تا قيصر اكر بر
عزيمت خود مصمم باشد ظاهر شود

وچون

tage in this, that I ſhould go toward the chief city of Shaum. And I ſet out by the way of Hums and Hullub. And when I came to Hullub, I heard that Mullik Furruj, the ſon of Mullik Burkook, on hearing the news of my coming from Miſſur, had gone to Dummiſhk. †

Book I.

AND I marched with ſpeed, that I might not permit the forces of Miſſur and the armies of Shaum to join themſelves together: but Mullik Furruj was quicker than I, and got to Dummiſhk. And I arrived after him at Dummiſhk, and reduced that city.

THE DESIGN which I formed for ſubduing the cities of Room, and for defeating the armies of Keeſur, was this.

WHEN I had conquered the cities of Shaum, and Mullik Furruj (the king of Miſſur and Shaum) had fled from my battle; my ambaſſador returned from Room, and brought the defiance of Yeldurrum Bauezzeed, ‡ and ſet forth — that when the news of the defeat of the armies of Miſſur and of Shaum came to Keeſur, that he was amazed and confounded, and prepared for war.

HAVING conquered Dummiſhk and the cities of Shaum, I went towards Bughdaud by the way of Mooſul. And I reſolved that I would turn toward Azzurbauejaun, that if Keeſur ſhould perſiſt in his intentions, it might be known.

† Damaſcus. ‡ Bajazet.

AND

وچون بجانب تبریز روانه شدم بعضي از
امیر زادکانرا با افواج کران بر سر بغداد فرستادم
وسلطان احمد جلایر فرخ نامي را از نوکران خود
باسباب قلعه داري وجمعیت بسیار بمحافظه شهر
وقلعه بغداد کذاشته بود

وامیر زادکان به بغداد رسیدند وشهر را
محاصره کردند وکار بجنک انجامید وحقیقت را
بمن عرضه داشت کردند

ومن کنکاش درین یافتم که خود رفته
شهر وقلعه بغداد را مستخلص کردانم واز راه تبریز
مراجعت نمودم وایلغار کردم وخودرا به بغداد رسانیدم
وبتدبیر واحتیاط سپاهکري ولوازم قلعه کیري پرداختم
وبعد از آنکه مدت محاصره بدو ماه وچند روز
کشید قلعه وشهر مسخر ومفتوح کردید

وفرخ قلعهدار در آب دجله غرق شد ومن
بشهر در آمدم وامر نمودم که جمیع مفسدان واوباش
شهر را بقتل رسانند وقلعه وعمارت شهر را انداخته
بخاک برابر سازند

واز بغداد بطرف ازربایجان عنان عزیمت
معطوف داشتم وچندکاه در آن مملکت طرح اقامت
انداختم

وچون

AND when I ſet out toward Tubburaze, I ſent down certain of the princes, with a mighty army upon Bughdaud. And Sooltaun Ahmud Jullauir had left one of his ſervants, whoſe name was Furrukh, with numerous forces, and the neceſſaries and the implements of defence, to guard the city and the caſtle of Bughdaud.

AND the princes arrived at Bughdaud, and they ſurrounded the city; and the people in the city oppoſed them: and they informed me thereof.

AND I found it was good that I myſelf ſhould go and reduce the city and the caſtle of Bughdaud. And I turned back by the way of Tubburaze, and I marched with ſpeed, and came to Bughdaud. And I beſieged Bughdaud; and when the ſiege had continued for two months and ſome days, the caſtle and the city of Bughdaud were conquered and ſubdued.

AND Furrukh, the governor, was drowned in the waters of the Tigris. And I entered into Bughdaud, and I commanded that they ſhould ſlay the ſeditious inhabitants of that city; and that they ſhould throw down the caſtle and the buildings thereof, and make them level with the earth.

AND from Bughdaud I turned the reins of my intention toward Azzurbauejaun; and I ſojourned in that kingdom for ſome time.

AND

وچون بمسامع من رسيد که قيصر افواج بر بلاد حلب وحمص وديار بکر تعين نموده وقرا يوسف ترکمان که از من گريخته بود وپناه بقيصر برده براهزني وآزار قافله که بحرمين شريفين آمد وشد مي نمايند مشغول است ودرين وقت جماعه آمدند واز تعدي وستم وي داد خواه شدند وبر من لازم شد که سزاي قرا يوسف را در کنارش نهم وقيصر را از خواب غفلت بيدار سازم

درين باب کنکاش چنين يافتم که از هر شهري وقبيله لشکر طلب دارم وحشر کرده بر سر قيصر روان شوم وچون لشکرها جمع آمده بودند در ماه رجب سنه هشتصد وچهار هجري از ازربايجان بعزم رزم قيصر روانه شدم

وپيشتر از خود افواج تعين نمودم که بر مملکت روم ترکتاز آورند وفوج ديگر تعين کردم که منازل وآب وعلف را ملاحظه کنند واز راه انکوريه متوجه شدم وقيصر با چهار صد هزار کس از سوار وپياده بمقابله ومدافعهء من شتافت وجنگ انداختم وفتح کردم وقيصر را لشکريان من دست گير کرده بحضور آوردند وبعد يورش هفت ساله مظفر ومنصور بسمرقند مراجعت نمودم

AND when it reached my ears that Keeſur had ſent down armies on Hullub and on Hums, and on Deaur-a-bukkur; and that Kurrau Euſoof, the Toorkumaun (who had fled from before me and ſought protection with Keeſur) was employed in aſſaulting and moleſting the Kauruvvaun which went to the ſacred cities; (and at this time people came and demanded protection from his cruelty and oppreſſion) it became my duty that I ſhould chaſtiſe Kurrau Euſoof, and awaken Keeſur from the ſleep of forgetfulneſs. Book I.

AND in this matter I found it was good, that I ſhould call out the forces of every city and of every tribe, and collect them together and go down upon Keeſur. And when my forces were collected together, in the month of Rujjub, in the year of the Hijreh 804, I ſet out from Azzurbauejaun to wage war with Keeſur.

AND I ſent an army before me to ravage the kingdom of Room; and I ſent another army to examine the ſtages, and the water, and the forage; and I went by the way of Angooreah. And Keeſur with four hundred thouſand men, horſe-men and foot-men, advanced with ſpeed to oppoſe and to expel me. And I aſſaulted him and obtained the victory; and my ſoldiers ſeized upon Keeſur, and brought him into my preſence. And after a war of ſeven years, I returned victorious and triumphant to Summurkund.

تـنزوكات تـيـمـور

مقالت دوم

BOOK THE SECOND.

THE INSTITUTES OF TIMOUR.

تـزوكـات تـيـمـور

مـقـالـت دوم

فرزندان ملـک کبير کامکار ونبابر ذوي القدر جهاندارررا معلوم باد که چون از درکاه تنکري تعالـي اميد دارم که بسياري از فرزنـدان واولاد واحـفـاد من بر مسند سلطنت ومملکت داري خواهند نشست بنابرين بر امور سلطنت خـود تزوکات بر بسته دستور العمل آنرا انشا نمودم که هريک از فرزندان واولاد واحفاد من بدآن موجب عملنموده دولت وسلطـنـت مرا که برنجها ومحنتها وتـزاقيها وجنکها بتاييدات رباني وميامن نيروي ملت محمدي صلي الله علـيـه وسلم ودوستي آل عظام واصحاب کرام آنحضرت بچنـک اورده ام نکاهباني نـمـايـنـد

واين

Book the Second.

THE INSTITUTES OF TIMOUR.

BE it known to my fortunate ſons, the conquerors of kingdoms; to my mighty deſcendants, the lords of the earth; that ſince I have hope in Almighty God that many of my children, deſcendants, and poſterity, ſhall ſit upon the throne of power and regal authority; upon this account, having eſtabliſhed laws and regulations for the well-governing of my dominions, I have collected together thoſe regulations and laws as a model for others: to the end, that every one of my children, deſcendants, and poſterity, acting agreeably thereto, my power and empire, which I acquired through hardſhips, and difficulties, and perils, and bloodſhed, (by the divine Favour, and by the influence of the holy religion of Mahummud, (God's peace be upon him) and with the aſſiſtance of the powerful deſcendants and illuſtrious followers of that prophet) may be by them preſerved.

And

واين تزوكات را در امور سلطنت خويش
دستور العمل سازند تا دولت وسلطنتي كه از من
بايشان برسد از خلل وزوال ايمن باشد

اكنون سبيل فرزندان كامياب نامدار
ونباير ممالك ستان ذوي الاقتدار آنكه همچنانچه
من به دوازده امر كه شعار خود ساختم وبمرتبه سلطنت
رسيدم وبدين دوازده امر مملكت كيري وملك
داري كردم واورنك سلطنت خودرا زيب وزينت دادم
ايشان نيز بهمين تزوك عمل نمايند ودولت سلطنت
مرا وخودرا نكاهباني كنند

واز جمله تزوكاتي كه بر دولت وسلطنت
خود بر بستم اول اين بود كه دين خدا وشريعت
محمد مصطفي را در دنيا رواج دادم وهميشه وهمه
جاء تقويت دين اسلام نمودم

دويم آنكه با جماعه دوازده طبقه وطايفه
ملك كيري وجهانداري كردم واركان دولت سلطنت
خودرا بديشان استوار نمودم ومجلس خودرا از ايشان

† The maxims here mentioned are not the twelve following rules, but those given at length in the 18th, 19th, and 20th pages of the MS.

آراسته

AND let them make theſe regulations the rule of their conduct in the affairs of their empire, that the fortune, and the power, which ſhall deſcend from me to them, may be ſafe from diſcord and diſſolution.

NOW therefore be it known to my ſons, the fortunate and the illuſtrious, to my deſcendants, the mighty ſubduers of kingdoms; that, in like manner as I by twelve maxims, † which I eſtabliſhed as the rules of my conduct, attained to regal dignity; and with the aſſiſtance of theſe maxims conquered and governed kingdoms, and decorated and adorned the throne of my empire; let them alſo act according to theſe regulations, and preſerve the ſplendor of mine and their dominions.

AND among the rules which I eſtabliſhed for the ſupport of my glory and empire, the FIRST was this — That I promoted the worſhip of Almighty God, and propagated the religion of the ſacred Mahummud throughout the world; and at all times, and in all places, ſupported the true faith.

SECONDLY, with the people of the twelve claſſes and tribes I conquered and governed kingdoms; and with them I ſtrengthened the pillars of my fortune, and from them I formed my aſſembly. ‡

‡ The twelve claſſes of men, here alluded to, are fully deſcribed in a ſubſequent part of the inſtitutes.

THIRDLY,

آراسته ساختم

سیوم آنکه بمشاورت وکنکاش وتدبیرات
وحزم واحتیاط فوجهارا شکستم وملکهارا مسخر خود
ساختم وامور سلطنت خودرا بمدارا ومروت وتحمل
وتغافل از پیش بردم وبدوستان وبدشمنان مدارا نمودم

چهارم به توره وبه تزوک کارخانه سلطنت
خودرا بند وبست نمودم وبه توره وبه تزوک خودرا
بمرتبه قایم نگاهداشتم که امرا ووزرا وسپاه ورعیت از
مرتبه خود تجاوز نتوانستند نمود وهریک حافظ مرتبه
خود می بودند

پنجم امرا وسپاه خودرا باولی* دادم
وایشان را بزر وزیور خوشدل ساختم ودر بزمها اورن
دادم ودر رزمها جانفشانی کردند ودرم ودینار را از
ایشان دریغ نداشتم وبجهت آسانی کارهای ایشان
محنت ومشقت ایشان را خود بر میداشتم وتربیت
ایشان مینمودم تا آنکه ببازوی مردی ومردانکی

† The word which I have rendered *policy*, cannot be tranflated into the Englifh language with any degree of force or energy. It fignifies *political inattention*

واتفاق

THIRDLY, by consultation, and deliberation, and provident measures; by caution, and by vigilance I vanquished armies, and I reduced kingdoms to my authority. And I carried on the business of my empire by complying with times and occasions, and by generosity, and by patience, and by policy; † and I acted with courteousness towards my friends and towards my enemies.

FOURTHLY, by order and by discipline I regulated the concerns of my government; and by discipline and by order I so firmly established my authority, that the Ameers, and the Vizzeers, and the soldiers, and the subjects, could not aspire beyond their respective degrees; and every one of them was the keeper of his own station.

FIFTHLY, I gave encouragement to my Ameers and to my soldiers, and with money and with jewels I made them glad of heart; and I permitted them to come into the banquet; and in the field of blood they hazarded their lives. And I withheld not from them my gold nor my silver. And I educated and trained them to arms; and to alleviate their sufferings, I myself shared in their labours, and in their hardships; until, with the arm of fortitude and resolution, and with the unanimity of my

inattention or negligence, or *pretending* not to see or discover such things as it would be improper, or impolitical, to take notice of.

واتفاق امرا وسپهسالاران وبهادران بضرب شمشیر تختگاه بیست وهفت پادشاه را مسخر ساختم ودر ممالک ایران وتوران وروم ومغرب وشام ومصر وعراق عرب وعجم ومازندران وکیلانات وشروانات وازربایجان وفارس وخراسان ودشت جته ودشت قپچاق وخوارزم وختن وکابلستان وباختر زمین وهندوستان پادشاه شدم وفرمان فرما کشتم

وچون جامهء سلطنت در پوشیدم از عافیت وغنودن بر بستر راحت چشم پوشیدم واز دوازده سالکی تنرها زدم ومحنتها کشیدم وتدبیرها کردم وفوجها شکستم واز امرا وسپاه نفاقها دیدم وسخنان تلخ شنیدم وبتحمل وتغافل کذرانیدم وبذات خود شمشیرها زدم تا آنکه بر ولایات وممالک مسلط شدم ونامور کشتم

ششم به عدالت وانصاف خلق خدارا از خود راضی داشتم وبر کناه کار وبی کناه رحم کردم

chiefs, and my generals, and my warriors, by the edge of the ſword I obtained poſſeſſion of the thrones of ſeven and twenty kings; and became the king and the ruler of the kingdoms of Eraun and of Tooraun; and of Room, and of Mughrib, and of Shaum; and of Miſſur, and of Erauk-a-Arrub, and of Ajjum; and of Mauzinduraun, and of Kylaunaut; and of Shurvaunaut, and of Azzurbaucjaun; and of Fauris, and of Khorauſaun; and of the Duſht of Jitteh, and the Duſht of Kipchauk; and of Khauruzm, and of Khuttun, and of Kauboolifſtaun; and of Hindoſtaun, and of Baukhtur Zemeen.

AND when I cloathed myſelf in the robe of empire, I ſhut my eyes to ſafety, and to the repoſe which is found on the bed of eaſe. And from the twelfth year of my age I travelled over countries, and combated difficulties, and formed enterpriſes, and vanquiſhed armies; and experienced mutinies amongſt my officers and my ſoldiers, and was familiarized to the language of diſobedience; (and I oppoſed them with policy and with fortitude) and I hazarded my perſon in the hour of danger; until in the end I vanquiſhed kingdoms and empires, and eſtabliſhed the glory of my name.

SIXTHLY, by juſtice and equity I gained the affections of the people of God; and I extended my clemency to the guilty as well as to the innocent; and I

کردم وحکم بر حق کردم وباحسان در دلهاي خلق
مقام نمودم وبسیاست وانصاف سپاه ورعیت مرا در
میانه امید وبیم نگاهداشتم وبر رعایا وزیر دستان
ترحم کردم وبسپاه انعام دادم

وداد مظلوم از ظالم گرفتم وبعد از
اثبات ظلم مالي وبدني موافق شرع در میانه
ایشان محاکمه نمودم وبگناه دیگري
دیگري را نگرفتم

وکساني که بمن بدیها کرده بر من
شمشیرها کشیده بودند ودر کار من شکستها
رسانیده بودند چون بمن التجا آوردند اعزاز ایشان
نموده بر مرتبه ایشان افزودم وبر کردارهاي بد ایشان
قلم نسیان کشیدم وبنوعي بایشان سلوک نمودم
که اگر خدشه در خاطر ایشان بود بالکلیه
محو شد

هفتم سادات وعلما ومشایخ وعقلا
ومحدثین اخبارا برگزیده داشتم وتعظیم واحترام
ایشان نمودم وارباب شجاعت را دوست داشتم چه

تغلري

passed that sentence which truth required: and by benevolence I gained a place in the hearts of men; and by rewards and punishments I kept both my troops and my subjects divided between hope and fear. And I compassionated the lower ranks of my people, and those who were distressed. And I gave gifts to the soldiers. Book II.

AND I delivered the oppressed from the hand of the oppressor; and after proof of the oppression, whether on the property or the person, the decision which I passed between them was agreeable to the sacred law. And I did not cause any one person to suffer for the guilt of another. †

THOSE who had done me injuries, who had attacked my person in battle, and had counteracted my schemes and enterprises, when they threw themselves on my mercy, I received them with kindness; I conferred on them additional honours, and I drew the pen of oblivion over their evil actions. And I treated them in such sort, that if suspicion remained in their hearts, it was plucked out entirely.

SEVENTHLY, I selected out, and treated with esteem and veneration, the posterity of the Prophet, and the Theologians, and the Teachers of the true Faith, and the Philosophers, and the Historians. And I loved

† In this observation he alludes to a too frequent custom of the East, of involving the whole family and connections of an attainted person in the same punishment with the guilty subject.

men

تنکري تعالي شجاع را دوست ميدارد وبا علما صحبت داشتم وبر دلهاي اصحاب قلوب رفتم واز ايشان دريوزه همت نمودم واز انفاس متبرکه ايشان التماس فاتحه کردم ودرويشان وفقرا را دوست داشتم وايشان را آزرده ومحروم نساختم واشرار وبدکويانرا در مجلس خود راه ندادم وبسخن ايشان عمل نکردم وبدکويء ايشان را در حق هيچکس نشنيدم

هشتم بعزيمت عمل کردم وبر هر کاري که عازم مي شدم همان کار پيش نهاد همت خود ميساختم وتا باتمام نميرسانيدم دست از آن کار باز نميداشتم وبر کفتار خود عامل مي بودم وبر هيچکس سخت نکرفتم وهيچ کاري را به تندي نکردم تا تنکري تعالي بر من سخت نکيرد وکار من بر من تنک نسازد

وقوانين وسيرت سلاطين کذشته را از آدم تا خاتم واز خاتم تا اين دم از دانايان پرسش نمودم وسلوک ومعاش وافعال واقوال يکان يکان را بخاطر آوردم واز اخلاق حسنه وصفات پسنديده ايشان نسخه برداشتم وسبب زوال دولتهاي ايشان پرسش نمودم

men of courage and valour; for God Almighty loveth the brave. And I aſſociated with good and learned men; and I gained their affections, and I entreated their ſupport, and I ſought ſucceſs from their holy Prayers. And I loved the Derviſhes, and the poor; and I oppreſſed them not, neither did I exclude them from my favour. And I permitted not the evil and the malevolent to enter into my council; and I acted not by their advice: and I liſtened not to their inſinuations to the prejudice of others. Book II.

EIGHTHLY, I acted with reſolution; and on whatever undertaking I reſolved, I made that undertaking the only object of my attention: and I withdrew not my hand from that enterpriſe, until I had brought it to a concluſion. And I acted according to that which I ſaid. And I dealt not with ſeverity towards any one, and I was not oppreſſive in any of my actions; that God Almighty might not deal ſeverely towards me, nor render my own actions oppreſſive unto me.

AND I enquired of learned men into the laws and regulations of antient princes, from the days of Adam to thoſe of the prophet, and from the days of the Prophet down to this time. And I weighed their inſtitutions, and their actions, and their opinions, one by one. And from their approved manners, and their good qualities, I ſelected models. And I enquired into the cauſes of the ſubverſion of their power, and I ſhunned thoſe actions

نمودم وانچه موجب زوال وانتقال دولت بود از آن
اجتناب کردم واز ظلم وفسق که انقطاع نسل میکند
وقحط ووبا مي آرد احتراز لازم دانستم

نهم از احوال رعیت آکاه شدم وکلانان
ایشان را بمنزله برادر وخوردان ایشان را بجاي فرزند
دانستم وبر مزاج وطبایع هر ملک وهر شهر خودرا
وافق ساختم وبه اهالي واکابر واشراف اشناي
کردم وموافق مزاج وطبیعت وخواهش ایشان بر
ایشان حاکم تعین نمودم

واز احوال اهالي هر دیار آکاه مي بودم
واخبار نویسان راست قلم با دیانت در هر مملکت
تعین کردم که کیفیت اطوار واوضاع واعمال
وافعال سپاه ورعیت را ومواقعي که در میان ایشان
بوقوع آید بمن نویسند واکر خلاف انچه نوشته
بودند بر من ظاهر مي شد اخبار نویسان را
سیاست مي نمودم وانچه از ظلم وجور حاکم وسپاه
ورعیت مي شنیدم تدارک آنرا بانصاف وعدالت
مي کردم

دهم

aƈtions which tend to the deſtruƈtion and overthrow of regal authority. And from cruelty and from oppreſſion, which are the deſtroyers of poſterity, and the bringers of famine and of plagues, I found it was good to abſtain.

NINTHLY, the ſituation of my people was known unto me. And thoſe who were great among them, I conſidered as my brethren; and I regarded the poor as my children. And I made myſelf acquainted with the tempers and the diſpoſitions of the people of every country and of every city. And I contraƈted intimacies with the citizens, and the chiefs, and the nobles; and I appointed over them governors adapted to their manners, and their diſpoſitions, and their wiſhes.

AND I knew the circumſtances of the inhabitants of every province. And in every kingdom I appointed writers of intelligence, men of truth and integrity, that they might ſend me information of the conduƈt, and the behaviour, and the aƈtions, and the manners, of the troops and of the inhabitants, and of every occurrence that might come to paſs amongſt them. And if I diſcovered ought contrary to their information, I inflicted puniſhment on the intelligencer; and every circumſtance of cruelty and oppreſſion in the governors, and in the troops, and in the inhabitants, which reached my ear, I chaſtiſed agreeably to juſtice and equity.

دهم هر طایفه وهر قبیله از ترک وتاجک وعرب وعجم که بدولتخانه من در آمدند بزرگان ایشان را گرامي داشتم وسایر ایشانرا فراخور احوال نوازش نمودم وبه نیکان ایشان نیکي کردم وبدان ایشانرا به بدي ایشان سپردم

وهر کس بمن دوستي کرد قدر دوستي ویرا فراموش نکردم وبوي مروت واحسان نمودم وهرکس خدمت من کرد حق خدمت ویرا ادا کردم وهر کس بمن دشمني کرد وپشیمان شده بمن التجا آورد وزانو زد دشمني ویرا فراموش کردم وبدوستي ومروت خریدار وي شدم

چنانچه شیر بهرام امیر الوس بمن همراه بود ودر وقت کار مرا گذاشت وبغنیم ملحق شد وبر من شمشیر کشید وآخر نمک من ویرا گرفت وباز بمن التجا آورد وزانوزد چون مردي بود اصیل ومردانه وکارکرده از کردارها بد وي چشم پوشیدم وویرا بنواختم وبر مرتبه وي افزودم وویرا بمردانگي وي بخشیدم

TENTHLY, whatever tribe, and whatever hord, whether Toork or Taucheek, or Arrub or Ajjum, came in unto me, I received their chiefs with diſtinction and reſpect, and their followers I honoured according to their degrees and their ſtations. And to the good among them I did good, and the evil I delivered over to their evil actions.

AND whoever attached himſelf unto me, I forgot not the merit of his attachment, and I acted towards him with kindneſs and generoſity: and whoever had rendered me ſervices, I repaid the value of thoſe ſervices unto him. And whoever had been my enemy, and was aſhamed thereof, and flying to me for protection, humbled himſelf before me, I forgot his enmity; and I purchaſed him with liberality and kindneſs.

IN ſuch manner Share Behraum, the chief of a tribe, was along with me. And he left me in the hour of action, and he united with the enemy, and he drew forth his ſword againſt me. And at length my ſalt, which he had eaten, ſeized upon him; and he again fled to me for refuge, and humbled himſelf before me. As he was a man of illuſtrious deſcent, and of bravery, and of experience, I covered my eyes from his evil actions; and I magnified him, and I exalted him to a ſuperior rank; and I pardoned his diſloyalty in conſideration of his valou

یازدهم فرزندان وخویشان وآشنایان
وهمسایکان وکسانی که با من آشنایی داشتند ایشانرا
در وقت دولت ونعمت بنواختم وحق ایشان را ادا
کردم وبا فرزندان وخویشان قطع صلهء رحم ننمودم
وبکشتن وبستن ایشان امر نکردم
وهر کسرا بهر طرزی شناخته بودم فراخور
شناخت خود بسوی سلوک نمودم چون کرم وسرد
روزکار بسیار دیدم وتجربها برداشتم با دوست ودشمن
سازکاریها کردم

دوازدهم سپاه دوست ودشمن را عزیز
داشتم که متاع باقی خودرا بمال فانی میفروشند
ودر معارک ومهالک خودرا می اندازند وجان
فشانی مینمایند
ومردی که از جانب دشمن با من
خصمی کرد وشمشیر کشید ونسبت با ولی نعمت
خود راسخ الاعتقاد بود ویرا بسیار دوست داشتم وچون
نزد من آمد قدر ویرا دانسته معتمد خود ساختم
وبوفا وحقیقت ویرا شناختم

† Timour appears to allude to those persons whom he knew in the days of his obscurity.

ELEVENTHLY, my children, and my relations, and my aſſociates, and my neighbours, and ſuch as had been connected with me, † all theſe I diſtinguiſhed in the days of my fortune and proſperity, and I paid unto them their due. And with reſpect to my family, I rent not aſunder the bands of conſanguinity and mercy; and I iſſued not commands to ſlay them, or to bind them with chains. ‡ Book II.

AND I dealt with every man, whatever the judgment I had formed of him, according to my own opinion of his worth. As I had ſeen much of proſperity and adverſity, and had acquired knowledge and experience, I conducted myſelf with caution, and with policy, towards my friends and towards my enemies.

TWELFTHLY, ſoldiers, whether aſſociates or adverſaries, I held in eſteem; thoſe who ſell their permanent happineſs to periſhable honour, and throw themſelves into the field of ſlaughter and battle, and hazard their lives in the hour of danger.

AND the man, who drew his ſword on the ſide of my enemy, and committed hoſtilities againſt me, and preſerved his fidelity to his maſter, him I greatly honoured; and when ſuch a man came unto me, knowing his worth, I claſſed him with my faithful aſſociates; and I reſpected and valued his fidelity and his attachment.

‡ This obſervation is ſtrictly conſiſtent with his conduct: for though ſeveral of his relations, and ſome of his children, at different times rebelled againſt him, he ever ſubſtituted *pardon* in the place of *puniſhment*.

AND

وآن سپاهي که حق نمک ووفا داري را
فراموش کرد ووقت کار از صاحب خود رو کردان
شد ونزد من آمد ويرا دشمنترين مردم دانستم

ودر جنگ توقتمش خان امراي وي
بمن پيغامها کردند وعرايض نوشتند وحق نمک
توقتمش خان را که صاحب ايشان ودشمن من بود
فراموش کردند بر ايشان نفرين کردم که حق ولي
نعمت خودرا فراموش کرده حقيقت ووفارا بر کوشه
نهاده اند ونزد من آمدند با خود کفتم که با مربي
خود چه وفا کردند که با من خواهند کرد

وچون بتجربه من رسيد که هر دولتي
که به ديني وآييني قايم نباشد وبتوره وتزوک استوار
نبود شکوه وسطوت وبند وبست از آن سلطنت برخيزد
وآن سلطنت مثل مردي برهنه باشد که هرکس ويرا
به بيند چشم بپوشد وچون خانه باشد که سقف
ودر ودربند نداشته باشد وکس وناکس در آن داخل
توانند شد

بدين جهت بناي سلطنت خودرا به
دين وآيين اسلام وبه توره وتزوک استحکام دادم
وواقعات واموري که مرا در سلطنت پيش مي
آمد

AND the ſoldier, who forgot his duty and his honour, and in the hour of action turned his face from his maſter, and came in unto me, I conſidered as the moſt deteſtable of men.

AND in the war with Touktummiſh Khaun, his Ameers forgot their duty to Touktummiſh, who was their maſter and my foe, and ſent propoſals and wrote letters unto me. And I uttered execrations upon them; becauſe unmindful of that which they owed to their lord, they had thrown aſide their honour and their duty, and come in unto me. I ſaid unto myſelf, What fidelity have they obſerved to their liege lord? What fidelity will they ſhew unto me?

AND, behold, it was known unto me by experience, that every empire, which is not eſtabliſhed in morality and religion, nor ſtrengthened by regulations and laws, from that empire all order, grandeur and power ſhall paſs away. And that empire may be likened unto a naked man, who, when expoſed to view, commandeth the eye of modeſty to be covered: and it is like unto a houſe, which hath neither roof, nor gates, nor defences; into which, whoever willeth, may enter unmoleſted.

THEREFORE, I eſtabliſhed the foundation of my empire on the morality and the religion of Iſlaum; and by regulations, and laws I gave it ſtability. And by laws and by regulations, I executed every buſineſs and

every

آمد بتوره وتزوک آن کارا انجام میدادم

واول تزوک که از مشرق دلم سرزد
رواج دین وتقویت شریعت محمدي بود صلي الله
عليه وسلم ودر ممالک واقطار وامصار عالم دین اسلام
وشریعت خیر الانام را رواج دادم وسلطنت خودرا
بشریعت آراسته ساختم

تزوک رواج دین مبین چنین کردم که
یکي از سادات زي قدررا بصدارت اهل اسلام مقرر
کردم که ضبط اوقات نماید ومتولیان تعین کند
وبهر شهري وبلدي اقضي القضات ومفتي ومحتسب
معین سازد وسیورغال ووظایف از براي سادات وعلما
ومشایخ وارباب استحقاق کرداند

وقاضي از براي عسکر وقاضي
از براي رعیت نصب نمودم وبهر مملکتي

† The man appointed to fill the ſtation mentioned in the original, is called *Sedr*. He is a perſon of great authority in the empire, who has the abſolute

شیخ

every tranſaction that came before me in the courſe of my government. Book II.

AND the firſt regulation which my heart dictated unto me, was the promulgation of the true faith, and the ſupport of the ſacred tenets of Mahummud (God's peace be upon him). And I encouraged the progreſs of the holy laws and the religion of Iſlaum through all the cities, and the provinces, and the kingdoms of the earth; and I adorned my empire by the ſacred laws.

THUS I regulated the promulgation of the true faith. I appointed a man of holineſs,† and of illuſtrious dignity, to watch over the conduct of the faithful, that he might regulate the manners of the times, and appoint ſuperiors in holy offices; and eſtabliſh in every city and in every town a judge of penetration, and a doctor learned in the ſacred law, and a ſupervisor of the markets, of the weights and of the meaſures: and that he might ordain penſions and ſalaries for the deſcendants of the prophet, and for ſuperior eccleſiaſtics, and for holy men, and for men of knowledge.

AND I eſtabliſhed a judge for the army and a judge for the ſubjects: and I ſent into every province

abſolute management of church lands, and what revenues are appropriated towards the maintaining of public ſchools, ſalaries to learned men, and other pious uſes.

شیخ الاسلامی فرستادم که اهل اسلام از معاصی باز دارد وامر معروف نماید

وامر کردم که در هر شهری مساجد وخانقاهها تعمیر نمایند وبر سر راهها رباطات بنا کنند وبر نهرها پل بر بندند

وعلما ومدرسان بهر شهری تعین کردم که اهل اسلام را مسایل دینی وعقاید شرعی تعلیم دهند وعلم دین از تفسیر وحدیث وفقه بمسلمانان درس گویند

وامر نمودم که صدر وقاضی مهمات شرعی ممالک محروسه را بعرض من میرسانیده باشند وامیر عدل تعین نمودم که مرافعات عرفی سپاه ورعیت را بعرض رساند

چون تزوک دین نمودم ودر بلاد اسلام شریعت را رواج دادم وچون اوازه رواج دین واسلام بمسامع صغار وکبار اهل اسلام رسید علمای اسلام فتوی نوشتند —— که چون الله تعالی در هر صد سال مروجی ومجددی از برای رواج وتجدید

and kingdom an inſtructor in the law, to deter the faithful from thoſe things which are forbidden, and to lead them in the truth. Book II.

AND I commanded that they ſhould build places of worſhip and monaſteries in every city; and that they ſhould erect ſtructures for the reception of travellers on the high roads, and that they ſhould make bridges acroſs the rivers.

AND I appointed eccleſiaſtics and religious teachers in every city, to inſtruct the followers of Iſlaum in the abſtruſe and fundamental principles of our holy law; and to preach to them the doctrines of religion, with the holy traditions, and the ſacred commentaries upon them.

AND I ordered that the ſuddur † and the judge, from time to time, ſhould lay before me all the eccleſiaſtical affairs of my empire; and I appointed a judge in equity, that he might tranſmit unto me all civil matters of litigation, that came to paſs amongſt my troops and my ſubjects.

WHEN I had regulated all religious concerns, and had promoted the progreſs of the ſacred tenets throughout the cities of Iſlaum; and when the rumour of the promulgation of the true faith had reached the ears of all ranks of the faithful; the doctors of our holy faith publiſhed a decree — That as Almighty God in each century had ſent a promoter and propagator of the faith,

† Or *Sedr*: ſee note on p. 177.

for

وتجديد دين محمدي صلي الله عليه وسلم بر
مي انگيزد ودرين صد هشتم تجديد دين را
امير صاحب قران نموده پس مجدد دين محمدي
ايشان باشند

ومير سيد شريف که از فحول علماي
زمان بود درين باب مکتوبي بمن نوشت —— که
اتفاق علماي خلف وسلف برين رفته که در سر
هر صد سال از حضرت رسالت پناه الله تعالي از براي
رواج دين محمدي صلي الله عليه وسلم مجددي
مي انگيزد وچون درين سر صد هشتم امير
صاحب قران دين متين را رواج داده اند ودر اقطار
وامصار عالم دين واسلام رواج يافته بتحقيق رسيد که
مروج دين امير صاحب قران است وصورت مکتوب
اينست

که اللهم انصره من نصر دين محمد
واخذل من خذل دين محمد
چون از زمان هجرت حضرت رسالت
پناه الي يومنا هذا هشت صد سال گذشته ودر سر
هر

for the promulgation and reſtoration of the religion of Mahummud (God's peace be upon him); and as in the eighth century AMEER SAUHIBA KURRAUN† hath reſtored the purity of the holy laws, he therefore muſt be THE RESTORER OF THE RELIGION OF MAHUMMUD. Book II.

AND Meer Siud Shurreef, the moſt reſpectable of the doctors of the age, wrote unto me on this ſubject, ſaying, 'The holy men of all ages have agreed, 'that in every century from the days of the prophet, 'Almighty God hath ſent forth a propagator of the faith, 'for the purpoſe of promulgating the religion of Ma-'hummud (God's peace be upon him): and ſince in the 'beginning of this the eighth century, Ameer Sauhiba 'Kurraun, hath propagated the laws of the holy pro-'phet, and the true religion hath been diffuſed through-'out the different cities and kingdoms of the earth; 'it is apparent that Ameer Sauhiba Kurraun is the true 'promoter and ſupporter of the faith.' And the Letter is this.

"O God aſſiſt thou the promoter of the religion of thy prophet, and abandon thou the deſerter of the faith of Mahummud.

"SINCE from the time of the Hijrut of the great and holy apoſtle down to the preſent period 800 years have elapſed, and ſince the pure and omnipotent

† *Sauhiba Kurraun* is a royal title firſt aſſumed by Timour. It literally ſignifies *Lord of the Conjunction*; it being ſaid, that there was a fortunate conjunction of planets at his birth.

Creator

هر صد سال الله تعالي وتقدس از براي رواج دين
رسول وحبيب خود مروجي ومجددي بر انگيخته
كه تجديد دين وملت آنحضرت نمايد الحمد لله
كه در سر صد هشتم الله تعالي امير صاحب قران را
مجدد ومروج دين اسلام بر انگيخته كه دين
محمدي را در بلاد وممالك رواج داده اند

واز انچه علماي سلف از احوال مجددان
دين تتبع نموده در تصانيف خود نوشته اند اين اثير
از آنست
كه در سر مايهء اول از هجرت مجدد
دين عمر عبد اللعزيز است كه چون دين اسلام
بواسطه طعن ولعن كه خوارج بر منابر بر حضرت علي
مي كفتند ضعيف شده بود بر طرف ساخت
وبغض وعداوتي كه ميان اهل اسلام
بوقوع آمده بود چنانچه كروهي خلفاء راشدين را
لعن وطعن مخصوص ميداشتند وجمعي ديكر بر
امير المومنين علي وحسين وعباس لعن ميكردند وبا
يكديكر در مقام تعصب ونقاضت مي بودند رفع
نمود وتجديد دين كرد

ودر

Creator hath in each century inſpired and ſent forth a promoter and reſtorer of religion, for the advancement of the faith of his meſſenger and friend, and the re-eſtabliſhment of his ſacred doctrines; praiſe be to the moſt high! that in the beginning of this the eighth century Ameer Sauhiba Kurraun, who hath encouraged and eſtabliſhed the holy religion of Mahummud in various nations and regions of the earth, is by the Almighty evidently appointed the reſtorer and promoter of the faith of Iſlaum. Book II.

"FROM all that former Theologians have diſcovered and inſerted in their works concerning the promoters of our holy faith, the following are ſelections.

"IN the FIRST CENTURY from the Hijrut Omur Abdul Azeez ſtood forth the ſupporter of the faith. For when the holy religion of Iſlaum was weakened by the revilings of the ſchiſmatics, who dared to execrate from their pulpits the moſt excellent Aali, he aboliſhed that profane practice.

"AND whereas diviſions and hatred had ſprung up amongſt the followers of Iſlaum, ſo that one faction fulminated curſes on the three orthodox Khalifs, whilſt their opponents denounced execrations on Aali (the commander of the faithful) on Hooſſein and on Ubbaus; and at length proceeded to open diſſentions and hoſtilities; he put an end to thoſe diviſions, and by ſo doing gave ſtrength to our holy law.

AND

ودر سر مايهء دوم مجدد دين مامون الرشيد است كه هفتاد دو مذاهب باطله را بر طرف ومنسوخ ساخته مذهب بر حق سنت وجماعت را رواج داد وعلي ابن موسي جعفر را رضي الله عنهم از خراسان طلب نمود ووبرا ولي عهد كردانيد وباذن وي در مملكت تصرف مي نمود

ودر سر مايهء سيوم مروج دين محمدي صلي الله عليه وسلم مقتدر بالله عباسي است كه چون قوم قرامطه كه ريس ايشان ابو طاهر بود بر مكه معظمه مستولي شد وسي هزار محرم را در روز عرفه قتل نموده بدرجه شهادت رسانيد وحجر الاسود را از اركان خانه كعبه بركند وبلاد اسلام خراب كرده قتل وغارت مينمود وبدين جهت دين اسلام ضعيف شد مقتدر بالله بر آن قوم لشكر كشيد وايشانرا برانداخت ودين اسلام وشريعت را رواج داد

ودر سر مايهء چهارم از مروجان دين محمدي صلي الله عليه وسلم عضد الدوله ديلمي است كه

چون

"AND the ſupporter of the faith in the SECOND CENTURY was Maumoon ul Ruſheed. For he abrogated and annulled ſeventy two pernicious and unorthodox tenets, and eſtabliſhed the true rites and ceremonies on the faith of the Sunna, and on the ſacred traditions. And he called Aali, the ſon of Mooſi Jauſir (on whom be the bleſſing of God) from Khorauſaun; and appointed him ſucceſſor to the Immaumut, and with his conſent took poſſeſſion of the government.

"AND in the THIRD CENTURY Mocktaudir Billau Ubbauſi was the promoter of the faith. For when the ſect of the Kuraumuteh, headed by Abou Tauhir, ſeized the holy city of Mecca, and martyred 30,000 pilgrims on mount Auruffaut; when that impious chief cauſed the Black Stone to be torn from the corner of the ſacred Caaba, deſolated the cities of Iſlaum, and plundered and ſlaughtered the inhabitants (by which a mighty blow was given to our holy religion) Mocktaudir Billau drew forth his armies againſt that abandoned ſect, and extirpated them from the face of the earth: and thus ſupported and defended the laws and the faith of Iſlaum.

"AND in the FOURTH CENTURY Azzud u Dowla Delumi was the ſupporter of the religion of Mahummud, on whom be God's peace and bleſſing. For when, on

چون بواسطه فسق وفجور مطيع لامر الله عباسي وظلم توابع ولواحق وي دين اسلام ضعيف شده بود ودر بلاد اسلام انواع فسق ومنهيات شيوع يافته بود عضد الدوله ويرا از خلافت عزل نمود وپسر وي طالع بالله ولي عهد ساخت

وعضد الدوله خود متصدي رواج دين شد ورفع ودفع بدعت ونا مشروعات وظلم وجور نموده شريعت محمدي را رواج داد

ودر سر مايهء پنجم مروج دين وشريعت سلطان سنجر ابن سلطان ملكشاه است كه شيخ احمد جامي وحكيم سنايئ معاصر وي بوده واو بديشان مريد بود دربن ايام ملاحده وجهال دين اسلام را ضعيف ساخته بودند وي بقتل وقمع ملاحده مبادرت نمود وبمرتبه در اطاعت ومتابعت دين محمدي صلي الله عليه وسلم مبالغه مينمود كه خلاف شريعت از وي امري سر نميزد

ودر سر مايهء ششم مجدد دين غازان خان بن ارغون خان بن هلاكو خانست كه چون دين اسلام بواسطه استيلاي كفره تركستان ضعيف شد

account of the wickedneſs and corruption of Muttei la-umurilla Ubbauſi, and the oppreſſions and perſecutions exerciſed by his ſervants and dependants, our holy religion was neglected, and corruption and impiety became notorious in the cities of Iſlaum; Azzud u Dowla depoſed him from the Khillaufut, placed his ſon Taulaa Billau on the vacant throne, and by his exertions re-eſtabliſhed the true faith. Book II.

And Azzud u Dowla aboliſhed innovations and things unlawful, ſtopped the current of injuſtice and oppreſſion, and thus ſupported the holy laws of Mahummud.

And Sooltaun Sunjur, the ſon of Sooltaun Mullik Shaah, and the contemporary and diſciple of Sheikh Ahmud Jaumi and Hukkeem Sunaï, was the promoter of the faith and the laws in the FIFTH CENTURY. For he extirpated the heretics who in thoſe days had weakened the faith of Iſlaum; and paid ſuch pious obedience to the holy doctrines of Mahummud (God's peace be upon him) that in the period of his life he was not guilty of one action prohibited by the ſacred laws.

In the SIXTH CENTURY the ſupporter of the faith was Ghauzaun Khaun the ſon of Arghoon Khaun, the ſon of Hullaukoo Khaun. For when the holy religion was almoſt annihilated by the conqueſts of the infidels of Toorkiſtaun, Ghauzaun Khaun with one hun-

شد الله تعالي غازان خانرا با صد هزار ترک
بر انگیخت که همکي بیک مرتبه در صحراي لار
بدست شیخ ابراهیم حموي ایمان آورده مسلمان
شدند وزبان بکلمه لا اله الا الله ومحمد رسول الله
گویا ساختند

واثار کفر وبدعت بر انداختند وشریعت را
در بلاد وامصار رواج دادند

ودر سر مایهء هفتم الجایتو سلطان بن
ارغون خان است که ملقب بسلطان محمد خدابنده
شد که در سنه مذکور بعد از برادرش غازان خان
بر تخت سلطنت نشست وچون بمسامع وي رسید
که دین محمدي بمرتبه ضعیف شده که در نماز
بعد از تشهد صلوات بر محمد وبر آل محمد نمیفرستند
خود برخاسته بمسجد جامع سلطانیه حاضر آمد وحکم
باحضار علماي اسلام نمود

از فضایل در باب صلوات فرستادن
بر پیغمبر وآل پیغمبر سوال نمود علما باتفاق گفتند
که بحکم خداي تعالي صلوات بر محمد وبر آل
محمد باید فرستاد

ودربن

dred thousand Toorks (such was the will of the Almighty) were at one time converted to the Mahummudan faith by Sheikh Ibraheem Hummuee in the plain of Laur; and joined in the sacred exclamation, "There is no God but "God, and Mahummud is the Apostle of God." Book II.

"AND Ghauzaun Khaun rooted out idolatry and heresy; and established the holy laws amongst the surrounding nations.

"THE supporter of the faith in the SEVENTH CENTURY was Aljauetoo Sooltaun, the son of Arghoon Khaun, who was also named Sultaun Mahummud Khodau Bundeh. For when he succeeded his brother Ghauzaun Khaun at the above period, and was informed that the duties of our holy religion were neglected to such a degree, that the people, after the profession of their faith, did not include the posterity of Mahummud in their blessings and benedictions on that holy prophet; he himself arose and went forth to the imperial Musjid, and commanded the Theologians to be assembled before him.

"AND he demanded of the doctors of the law the cause of this omission; and ordered them to deliver their sentiments concerning the propriety or impropriety of including the sacred posterity of the prophet in their prayers. They replied with one accord, that by the express command of Almighty God the prayers of the faithful were due not only to the holy messenger, but to his descendants also.

SEVERAL

ودرين وقت جمعي از علما كفتند كه امام شافعي نمازرا بدون صلوات بر محمد وآل محمد فاسد شمرده وجمعي كفتند كه امام اعظم فرمود كه نمازي كه بصلوات بر محمد وآل محمد مقرون نباشد مكروه است

آنكاه از علما سوال كرد كه چرا بر هريك از آل وي در صلوات ذكر نميكنند ودر صلوات بر خاتم انبيا ذكر ميكنند چون علما در جواب فرو ماندند سلطان كفت

مرا در جواب اين سوال دو دليل بخاطر ميرسند اول آنكه چون دشمنان ويرا ابتر خوانند ايزد تعالي ابتري را بر ايشان انداخت كه نسل ايشان منقطع شده واكر باشد هم ايشانرا كسي نشناسد ونام نبرد وذريت آل پيغمبر آن قدر بهم رسيدند كه تعداد ايشان را جز خداي تعالي ديكري نداند ودر صلوات بمتابعت پيغمبر صلي الله عليه وسلم بر ايشان درود ميفرستند

ديكر آنكه اديان جميع انبيا ورسل وعمل ايشان در معرض نسخ وتبدل بود وامضاي احكام

"SEVERAL of the doctors said, that Immaum Shaufeï had declared, that the sacred service unattended by the usual benedictions on Mahummud and his posterity, were impious. Others acknowledged, that Immaum a Aazum had pronounced the prayers, in which the usual petitions in behalf of Mahummud and his posterity were omitted, to be void and of no effect.

"HE then demanded of them, why, when they mentioned the prophet in their prayers, they included not his immediate descendants. The doctors of the law were unable to reply, and the Sooltaun proceeded.

"IN proof of the necessity of including the successors and posterity of the prophet in our prayers two arguments occur to me. First, that as the wicked excluded the descendants and successors of our holy lawgiver from the benefit of their benedictions, so Almighty God hath excluded them from the benefit of his protection, and hath cut off their posterity from the face of the earth: for if any of their descendants remain, none know them, none regard them: whereas the posterity of the prophet are increased to such a degree, that no one except the Almighty knoweth their numbers, and those in respect and obedience to the holy apostle (on whom be the blessing of God) still offer up their prayers for his immediate descendants.

"SECONDLY, the religious rites and institutions of all former prophets and messengers have been either altered or annulled; for the rules prescribed by the religions

احکام دین ایشان علی الدوام لازم نبود بخلاف دین محمدي صلي الله علیه وسلم که تا قیامت تغیر وتبدیل در آن راه نخواهد یافت

پس بر متابعان آنحضرت لازم باشد که در صلوات بهتابعت نام مبارک آنحضرت را ذکر میکنند اولادرا نیز ذکر کنند تا بر امت معلوم شود که حامیان دین محمدي ومفسران وحي آلهي وحافظان شریعت احمدي ایشانند ووراث علوم انبیا ومرسلین اند وعلوم دین وفرایض اسلام از ایشان فرا کیرند ومتابعت وحرمت ایشانرا از لوازم شمارند

چون سلطان این کلمات را بر زبان راند خلایقي که در مسجد جمع آمده بودند بیک مرتبه زبان بصلوات پیغمبر وآل پیغمبر کشارند

آنکاه سلطان کفت که چون اول آل محمد علي وآخر ایشان محمد محدي موعود است پس مارا است که در ملک محمد بدون اذن اولادش تصرف ننمایم واکر نمایم غاصب باشم

چون

religions which they eſtabliſhed were not adapted to all times and to all ſituations. On the contrary, the religion of Mahummud (the peace of God be upon him) will continue, without change or abolition, to the end of time. Book II.

"It is the duty therefore of the followers of our holy prophet, who in their prayers reſpectfully mention his name, to include his deſcendants alſo: that it may be known to the people that they are the ſupporters of the religion of Mahummud, the expounders of the divine revelations, the guardians of the holy law, and the heirs of the prophets and apoſtles: that the knowledge of the true religon and the divine ordinances of Iſlaum may be perpetuated by them, and that obedience and reſpect to the deſcendants of the prophet may be conſidered as an indiſputable and important duty.

"When the Sooltaun had concluded, the people who were collected together in the Musjid, inſtantly and with one voice, offered up their benedictions in favour of the prophet and his ſacred deſcendants.

"The Sooltaun proceeded thus. "Since Aali has been acknowledged to be the firſt, and Mahummud Mehdi the laſt, of the ſucceſſors and immediate deſcendants of the prophet, it cannot be lawful for me to aſſume authority over the dominions of the holy Mahummud without the aſſent of his and their poſterity; ſince by ſo doing I ſhould be an uſurper."

چون کلمات سلطان بمسامع خاص
وعام رسید همه علما اذعان نمودند بعد اذعان علما
سلطان امر نمود که چون حقیقت برین منوال است
باید که خطبه تمام اهل بیت بخوانند وسکه بنام
ایشان بر زنند

وانچه علما درین وقت فتوي نوشته اذعان
نموده اند این است که الجایتو سلطان مروج دین
وشریعت اند

در سر مایهء هشتم امیر صاحب قران است
که در امصار واقطار عالم شریعت را رواج داده وسادات
وعلمارا اعزاز واحترام نموده وباذن ذریت آل رسول الله
در ملک او تصرف کرده اند

چون مکتوب میر سید شریف بمن
رسید تنکري تعالي را شکر کفتم وبمحمد وآل
محمد التجا بردم که مرا توفیق تجدید دین
وشریعت حاصل آید

ومکتوب را

"WHEN this declaration of the Sooltaun reached the ears of the people, thoſe of the poſterity of the prophet immediately granted their conſent. Having thus obtained their approbation of his authority, the Sooltaun ordained that agreeably to this regulation, the Khutbeh ſhould be pronounced from the pulpits in the names of each of the ſucceſſors of the prophet, and that their names alſo ſhould be impreſſed on the coins of the empire.

"THE eccleſiaſtical decree which the theologians promulgated on this occaſion, and to which they ſubſcribed their aſſent, is as follows, "Aljauetoo Sooltaun "is the ſupporter of the faith, and the reſtorer of the "laws."

"IN this the eighth century AMEER SAUHIBA KURRAUN IS THE SUPPORTER OF OUR SACRED RELIGION; ſince he hath revived and encouraged obedience to the holy laws in the different cities and nations of the earth, hath protected and reverenced the poſterity of the prophet of God, and with their aſſent and approbation hath aſſumed dominion over the empire of Mahummud."

WHEN the letter of Meer Siud Shureef came unto me, I offered up thanks to Almighty God, and I invoked the holy Mahummud and the deſcendants of Mahummud, that I might obtain their guidance and ſupport in promoting our holy faith and in eſtabliſhing the laws.

ومكتوب را بجنس نزد پير خود فرستادم
ايشان بر حاشيه همان مكتوب نوشتند كه مروج
الدين والشريعت تيمور صاحب قران ايده الله تعالي
معلوم نمايد كه اين موهبتي است عظمي وتاييدي
است كبري كه آن قطب السلطنت را الله تعالي
توفيق تجديد دين ورواج شريعت ارزاني داشته
بيفزا تا بيفزايند

چون مكتوب موشح بخط پير من بمن
رسيد تعظيم واحترام سادات وعلماي اسلام بجا آوردم
ودر رواج شريعت پيشتر از پيشتر سعي كردم وامر
كردم كه صورت اين مكتوب را در دفتر وقايع من
ثبت نمايند

چون تزوك دين وشريعت كردم شروع
در تزك كارخانه سلطنت خود نمودم وبه توره وتزوك
مراتب سلطنت خود نكاهداشتم تزك نكاهداشت
مراتب سلطنت خودرا برين نهج كردم
اول قواعد سلطنت خودرا بدين اسلام
وشريعت خير الانام ومحبت آل واصحاب واجب الاحترام
آنحضرت

AND the Letter itſelf I ſent unto my PEER, who wrote thus on the border of that Letter. "Be it "known to Ameer Sauhiba Kurraun, the promoter of "the faith, the eſtabliſher of the laws (with whom be "the protection of Almighty God) that this is a bleſſing "extraordinary, and a mercy inconceivable, which the "omnipotent creator hath vouchſafed to thee, the axis of "empire, in appointing thee the re-eſtabliſher of the "faith, and the ſupporter of the ſacred laws. Encreaſe "thou the number of thy good actions, that thy benevo-"lent creator may encreaſe his mercies unto thee!"

WHEN the epiſtle, bearing the ſubſcription of my PEER, was returned unto me, I reverenced and reſpected the poſterity of the prophet, and the teachers of the doctrine of Iſlaum; and in enforcing the ſacred laws I exerted myſelf more than before. And I commanded that the ſubſtance of the letter ſhould be inſerted in the regiſter of my tranſactions.

WHEN I re-eſtabliſhed the faith and the holy laws, I then began to form my civil regulations; and by law and by order I ſtrengthened my government. And the regulations for giving ſtability to my government, I formed in this manner.

FIRST, I kept firm the foundation of my power by the true religion, and by the laws of the prophet, and by the love of the deſcendants and venerable

compa-

آنحضرت استوار داشتم وحفظ مرتبه سلطنت خود بتوره وتزوک چنان کردم که احدي را ياراي نبود که در سلطنت من دخل تواند کرد

دوم سپاه ورعيت را در مرتبه اميد وبيم نکاهداشتم ودوست ودشمن را در مرتبه مروت ومدارا داشته کردار وکفتار ايشانرا به تحمل وتغافل در کذرانيدم

وهرکس از دوست ودشمن که النجا بمن آوردند دوستان را در مرتبه نکاهداشتم که بر دوستي خود افزودند وبا دشمنان بمرتبهٔ سلوک نمودم که دشمني را بدوستي مبدل ساختند

وهرکسرا بر من حقي بود حق وبرا ضايع نساختم وهرکسرا بروي شناختم وبرا از نظر نينداختم

وهرکس از اوان طلوع دولت وسلطنت من بمن النجا آورده بودند از نيکو کار وبد کردار خواه بمن نيکي کرده بودند خواه بدي چون بر تخت سلطنت نشستم ايشانرا شرمنده احسان خود ساختم وبديهاي که بمن کرده بودند نا کرده انکاشتم وقلم عفو بر جريده اعمال ايشان کشيدم

سيوم

companions of that holy legiſlator; and by regulations and by order I ſo ſecured my regal authority, that no one had the power to interpoſe in my government. Book II.

SECONDLY, I kept my ſoldiers and my ſubjects ſuſpended between hope and fear; and conducting myſelf towards my friends and my enemies with gentleneſs and with humanity, I either over-looked or patiently bore with their words and their actions.

WHOEVER, whether friends or enemies, fled unto me for protection; if they were friends, I treated them in ſuch ſort as tended to increaſe their friendſhip; and if they were enemies, I ſo conducted myſelf towards them that their enmity was ſpeedily converted into affection.

WHOEVER had a demand upon me, I attempted not to diminiſh the value thereof: and thoſe whom I perſonally knew, I threw not forth from my preſence.

AND whoever, from the firſt ſhining forth of my fortune and power, had ſought my protection, whether worthy or unworthy, whether their conduct towards me had been good or evil, when I aſcended the throne of empire, I cauſed them to bluſh by my bounty and kindneſs; and I conſidered as undone the evil which they had done unto me, and I drew the pen of oblivion over the regiſter of their actions.

THIRDLY,

سیوم در مقـام انتقام هیچکس نشدم
وانتقام نکشیدم وبد کنندکان خودرا به پروردکار
سپردم

ارباب شجاعت ومردان کارکردهء ازموده
نکاهداشتم ومـردم اصیل وسادات وعلمای وفضلا را
بخود راه دادم واشرار وبد نفسان ولیمـان را از
مجلس خود رانـدم

چـهـارم بکشاده رویء ورحـم وشفقت
خـلـق خـدارا بخود رام کردم وبعدالت کرویدم
واز ظلم وجور دوری کزیدم

درین وقت پیر من بمن نوشت که ابو
المنصور تیمور ایده الله تعالی را معلوم باد که کارخانه
سلطنت نمونـهء از کارخـانه آلهی است که در آن
عمله وفعله ونایبان وحجاب اند وهریک در مرتبه خود
بکار خود مشغول اند واز مرتبه خود تجاوز نمیکنند
ومنتظر امر آلهی می باشند

پس ترا احتیاط باید که وزرا ولشکریان
وعـمـالان وکارکنان وسپهسالاران هریـک در حد
مرتبه

THIRDLY, I never gave way to the thirst of revenge, nor did I ever satiate my resentment on any one. Those who had injured me, I delivered over to the justice of the Almighty.

I retained in my service warriors of approved valour, and soldiers of tried experience. And I admitted to my society men of exalted lineage, and the posterity of the prophet, and theologians, and doctors learned in the law. And the seditious, and the wicked, and the inglorious I drove far from my presence.

FOURTHLY, I drew to me the obedience of the people of God by complacency, and by mercy, and by indulgence. And I ever adhered to equity and justice; and I retired far from cruelty and oppression.

AT this time my PEER wrote unto me, saying, "Be it known to Abu'l Munsour Timour (on whom "be the blessing of Almighty God) that the different "offices in an earthly empire are symbols of those in the "empire of thy creator; in which there are labourers, "and agents, and deputies, and chamberlains; and they "are all busied and occupied in their own proper departments, and they seek not to over-leap the bounds allotted "them; and they wait in perpetual obedience to the "will of the Lord.

"THEREFORE, thou must be watchful, "that thy vizzeers, and thy soldiers, and thy labourers, "and thy servants, and thy officers, being each of them

مرتبه خود بوده منتظر حکم تو باشند وهر طایفه وهر قوم را در مرتبهء ایشان بدار تا مرتبه سلطنت تو بنظام وانتظام در آید

واگر حفظ مراتب هرچیز وهرکس نکنی بسي خلل وفساد در امور سلطنت راه یابد پس تراست که پایه قدر ومنزله هرچیز وهرکس نگاهداري

ومرتبه آل محمدرا از جمیع مراتب برتر داري وتعظیم واحترام ایشان بجا آري وافراط را در محبت ایشان اسراف ندانی که هرچه از براي خدا باشد در آن اسراف نباشد به دوازده طایفه سلطنت خودرا آراسته وپراسته بدار والسلام

چون این نامه پیر من بمن رسید هرچه فرموده بودند بجا آوردم ومراتب سلطنت خودرا نسق وانتظام دادم ومرتبه سلطنت خودرا به توره وتزوک زیب وزینت بخشیدم وبدوازده طایفه سلطنت خودرا

استوار

"restricted to their proper stations, attend with due sub- "mission thy commands. And restrain thou every "people and every tribe under thy dominion within their "proper limits: that thy empire may be established on "the basis of regularity and good order.

"BUT if thou regardest not the due ar- "rangement of thy concerns, and attendest not to the "just subordination of thy people, corruption, and vio- "lence, and disorders shall find their way into every de- "partment of thy government. Be it therefore thy care "to watch over and confine thy people, and thy concerns, "within the limits of subordination and good order.

"AND thou shall exalt the sacred posterity "of the prophet above all other ranks of thy people; "and thou shalt revere and honour them, and thou shalt "not consider the greatest instances of liberality, which "thy love for them shall call forth, as the effects of pro- "fusion. We cannot be profuse in our offerings to Al- "mighty Cod. Regulate and govern thou thy empire by "the TWELVE SELECT CLASSES; and farewell."

WHEN I received this letter from my PEER, I acted in obedience to all which he had commanded, and I gave order and connexion to the different departments of empire; and I ornamented and beautified my power by regulations and laws: and I made my authority durable by the TWELVE CLASSES.

استوار ساختم تزوک مرتبه سلطنت وقواعد سلطنت خودرا بدوازده طایفه مربوط ومضبوط ساختم واین دوازده طایفه را بمنزله دوازده برج فلک ودوازده ماه کارخانه سلطنت خود قرار دادم

اول طایفه سادات وعلما مشایخ وفضلا را بخود راه دادم وهمیشه ببارگاه من آمد شد می نمودند ومجلس مرا بزیب وزینت نگاه می داشتند ومسایل علوم دینی وحکمی وعقلی مذکور می ساختند ومسایل حلال وحرام از ایشان استفسار مینمودم

طایفه دویم عقلا واصحاب کنکاش وارباب حزم واحتیاط ومردم کهنه سال پیش بین را در مجلس خاص خودرا راه دادم وبایشان صحبت داشتم ونفع یافته تجربها حاصل میکردم

طایفه سیوم ارباب دعارا گرامی داشتم ودر خلوت از ایشان دریوزه دعوات کرده مدعیان خودرا استدعا مینمودم ودر مجالس ومحافل وبزم ورزم از

REGULATIONS. By the TWELVE CLASSES I rendered ſtrong and permanent the baſis and ſuperſtructure of my government; and I conſidered thoſe Claſſes as the twelve months, and as the twelve ſigns of the zodiac, predominating over the concerns of my empire. Book II.

THE FIRST CLASS. I granted admiſſion to the deſcendants of the prophet, and to theologians, and to doctors learned in the laws, and to holy men. And they reſorted at all times to my palace, and they beautified and adorned my imperial aſſembly by their preſence. And they converſed on ſacred knowledge, and on government, and on wiſdom: and to them I propoſed queſtions concerning thoſe things which were lawful, and thoſe which were forbidden.

THE SECOND CLASS. Perſons of wiſdom, and deliberation, and vigilance, and circumſpection, and aged men endowed with knowledge and foreſight, I admitted to my private councils: and I aſſociated with them, and I reaped benefit, and acquired experience from their converſation.

THE THIRD CLASS. I revered devout and pious men; and I implored their prayers in the hour of retirement: and I ſupplicated their bleſſings on my actions. And in war, and in peace, and in my councils, and in

از ایشان برکتي تمام مي يافتم ودر روز جنک از ایشان ظفرها میدیدم

چنانچه در وقتي که لشکر من بواسطه کثرت لشکر توقتمش خان در جنک مضطرب شدند میر ضیا الدین سبزواري که صاحب الدعوت بود سر خودرا برهنه ساخت ودست بدعا بر آورد وهنوز دعاي وي باتمام نرسیده بود که اثر دعاي وي ظاهر کردید

وچنانچه در وقتي که یکي از اهل حرم سراي مرا بیماري صعب عارض شده بود دوازده سید دعاکوي جمع آمده هریک یک سال از عمر خود بوي بخشیدند ووي صحت یافت ودوازده سال زندکاني کرد

چهارم طایفه امرا وسرهنکان وسپهسالاران را در مجلس خود اورن دادم وبمراتب علیا سر بلند داشتم وبا ایشان صحبت داشته سخنان مي پریدم

وارباب شجاعت را که بارها شمشیرها زده بودند دوست داشتم واز رزم ودر آمدن وبر آمدن در معارک ومهالک وشکستن صفها وحرب وضرب وچپغولشها

in my deliberations, I reaped the greatest advantage from their mediation. And by them I obtained victories in the day of battle. Book II.

Thus it came to pass, when in an engagement with Touktummish Khaun my forces were thrown into confusion by the superior numbers of the enemy, Meer Zeau u deen (of Subzvaur) who was noted for the efficacy of his prayers, bared his head, and stretched forth his arms in supplication: his prayer was not yet concluded, when the effects of his mediation became apparent.

And so also it came to pass, at a time when one of the inhabitants of my Hoorrum Surrai † was afflicted with a deadly distemper. Twelve holy Siuds, celebrated for their piety, assembled together; and each of them devoted a year of his own existence to her preservation: and she was restored to health, and enjoyed the full measure of their donation.

The fourth class. The Ameers, and the chiefs, and the commanders of my forces, I admitted to my councils; and I raised them to exalted dignities; and I associated, and conversed familiarly, with them.

And I loved those intrepid warriors who had given repeated proofs of their courage and abilities. And I proposed questions to them concerning the art of war, and the various modes of advancing in the field of battle, and of retreat in situations of peril, and the me-

† One of his wives.

thods

وچپغولشها از ایشان سوالات مینهودم ودر مرتبه سپاهکري ایشانرا معتهد میداشتم وکنکاش از ایشان میطلبیدم

پنجم طایفه سپاه ورعیت را بیک چشم دیدم واشجعان سپاه را از بهادران ودلاوران به اوتاغه* کمر وترکش خاصه سر بلند ساختم

وکلانتران وکدخدایان هر ملک وممکلت را کرامي داشتم وبایشان جزا دادم ونغع کرفتم

وسپاه را حاضر نکاهداشتم وعلوفه ایشان را پیش از طلب میدادم چنانچه در یساق روم هغت ساله علوفه از کذشته وآینده به سپاه دادم وسپاه ورعیت را بنوعي ضبط نهودم که از هیچ یک بر دیکري تعدي وعنغي واقع نهي شد

وسایر سپاه را علي مراتب درجاتهم در مراتب خود نکاه میداشتم که از حد خود قدم بیرون نهي کذاشتند ومرتبه ایشان را نه بلند بلند ساختم ونه پست پست واز هر کدام که خدمتي بوقوع مي آمد بجلدو وانعام امتیاز میدادم

وشجاعت

thods of charging and breaking the lines of the enemy, and of ſkirmiſhing, and all the other operations of war: and I placed confidence in them; and I conſulted their opinions in proportion to their ſkill and experience.

THE FIFTH CLASS. The ſoldier and the ſubject I regarded with the ſame eye. And the brave and the reſolute from amongſt my warriors I diſtinguiſhed by gifts and by honours.

AND I treated with dignity and attention the rulers and the chiefs of every province and kingdom; and I conferred rewards upon them, and I reaped benefit from their ſervices.

AND I kept my troops in a ſtate of readineſs, and I advanced to them their wages even before it was due. Thus in my expedition againſt Room, I gave unto my ſoldiers ſeven years wages; part thereof due, and the remainder in advance. And ſuch was the diſcipline which I eſtabliſhed amongſt my troops and my ſubjects, that the one was never injured or oppreſſed by the other.

AND my ſoldiers of every rank I confined in ſuch ſort to their ſeveral ſtations, that they could not ſte beyond the limits preſcribed to them: and I neither exalted them above, nor depreſſed them below the reſt of my ſubjects. And thoſe of them who ſignalized themſelves by eminent ſervices, I rewarded with honours and donations.

وشجاعت وعقل هر کس از سایر
سپاه را که بمیزان عیار می سنجیدم تربیت کرده
بمرتبه امارت میرسانیدم وفراخور کار ایشان بر مراتب
ایشان می افزودم

طایفه ششم از خردمندان معتمد
راسخ الاعتقاد که سزاواران بودند که رازهای
امور سلطنت بایشان سپارم ومشورهٔ امور سلطنت
بایشان کنم طایفه را صاحب اسرار نهانی خود ساختم
وامور مخفی واسرار نهانی خودرا بدیشان سپردم

هفتم طایفه از وزرا وکتاب ومنشیان
دیوان سلطنت خودرا آراسته ساختم وایشان را آینه
دار ممالک خود ساختم که وقایع ملک ومملکت
وسپاه ورعیت را بمن نمودار میساختند
وخزانه ورعیت وسپاه مرا معمور نکاه
میداشتند ورخنه ملک را بتدبیر لایق بر میبستند،
ومداخل ومخارج کارخانه سلطنه مرا مضبوط نکاه
میداشتند ودر توفیر ومعموری ملک ساعی می
بودند.

هشتم

And thofe of my officers whofe refolution and abilities I had weighed and proved in the balance of trial, I received into my efpecial favour, and I promoted them to the rank of commanders: and, in proportion to their conduct, I advanced them to fuperior ftations. Book II.

The sixth class. From amongft the wife and the prudent, who merited truft and confidence, who were worthy of being confulted on the affairs of government, and to whofe care I might fubmit the fecret concerns of my empire, I felected a certain number, whom I conftituted the repofitories of my fecrets. And my weighty and hidden tranfactions, and my fecret thoughts and intentions I delivered over to them.

The seventh class. By the vizzeers, and the fecretaries, and the fcribes I gave order and regularity to my public councils. I made them the keepers of the mirrour of my government; in which they fhewed unto me the affairs of my dominions and my empire, and the concerns of my armies and my people.

And they kept rich my treafury; and they fecured plenty and profperity to my foldiers and to my fubjects. And by proper and fkilful meafures they repaired the diforders incident to empire; and they kept in order the revenues and the expences of government; and they exerted themfelves in promoting plenty and population throughout my dominions.

هشتم طبقه   حکما واطبا ومنجمان
ومهندسان که مصالح کارخانه سلطنت اند بر خود
جمع آوردم
وباتفاق حکما واطبا معالجه بیماران
مي کردم واز طبقه منجمان سعادت ونحوست ایام
کواکب وسیر ایشان ودور افلاک را مشخص مینمودم
وباتفاق مهندسان عمارات عالي بنا نهاده تعمیر کردم
وطرح باغات انداختم

نهم طایفه   محدثین وارباب اخبار
وقصص را بخود راه دادم واز قصص انبیا واولیا واخبار
سلاطین روزکار وکیفیت رسیدن ایشان بمرتبه
سلطنت وزوال دولت ایشان ازین طایفه مي
شنیدم
واز قصص واخبار ایشان وکفتار وکردار
هریک تجربها برمیداشتم واخبار وآثار عالم از ایشان
مي شنیدم وبر احوال عالم اطلاع حاصل مي
نمودم

دهم طایفه   بمشایخ وصوفیان وعارفان
خدا پیوستم وبایشان صحبتها داشتم وفوايد
آخروي

THE EIGHTH CLASS. Men learned in medicine, and thofe fkilled in the art of healing, and aftrologers, and geometricians, who are effential to the dignity of empire, I drew around me.

AND, by the aid of phyficians and chirurgeons, I gave health to the fick. And, with the affiftance of aftrologers, I afcertained the benign or malignant afpect of the ftars; their motions, and the revolutions of the heavens. And, with the aid of geometricians and architects, I laid out gardens, and planned and conftructed magnificent buildings.

THE NINTH CLASS. Hiftorians, and fuch as were poffeffed of information and intelligence, I admitted to my prefence. And from thefe men I heard the lives of the prophets and the patriarchs; and the hiftories of ancient princes, and the events by which they arrived at the dignity of empire, and the caufes of the declenfion of their fortunes.

AND from the narratives and the hiftories of thofe princes, and from the manners and the conduct of each of them, I acquired experience and knowledge. And from thofe men I heard the defcriptions and the traditions of the various regions of the globe, and acquired knowledge of the fituations of the kingdoms of the earth.

THE TENTH CLASS. I united myfelf with holy and pious men, with thofe to whom the Almighty

آخـروي اخذ نمودم وسخنـان خداي مي شنيدم
وكرامات وخـوارق عـادات از ايشان مشاهده مي
نمودم ومرا از صحبت ايشان سرور وحضور تمام حاصل
مـي آمـد

بازدهم طايفه ارباب صناعت را از هر
طايفه وهر صنفي بدولتخانه خـود آوردم ودر اردوي
خود ايشانرا اورن دادم كه در سفر وحضر ما يحتاج
سپاه را حاضر داشته باشند

طايفه دوازدهم مترددين ومسافران هر
ملك وديار را تسلي دادم كه اخبار ممالك را بمن
برسانند
وتجـارانرا وقافله سالاران را تعيين نمودم
كه بهر ممالك وهر ديار رفته از ختا وختن وچيـن

† The firſt, the third, and this (the tenth) claſs, appear on a ſuperficial view to be the ſame people, i.e. men devoted to the duties of religion; but, on a nearer examination, it is evident that they were claſſes diſtinct from each other. The firſt were undoubtedly the heads of the Mahummudan church, the poſterity of Aali, the dignified prelates, and the eminent doctors of the law. The third claſs appears to be a ſelection (from the firſt) of ſuch eminent men as had rendered themſelves celebrated by their ſuperior piety and religious attention to the laws. And by this (the tenth) claſs Timour evidently means ſuch religious men, as had retired from the world

and

وماچين

mighty had given wiſdom;† and I aſſociated with them; and I heard from them the word of God; and I acquired knowledge of the bleſſings of a future ſtate. And I ſaw them perform miracles and wonderful things; and I reaped delight and ſatisfaction from their converſation. Book II.

THE ELEVENTH CLASS. I brought into my palace artificers of every ſort, and of every denomination; and I admitted them into my camp; that both at home and abroad they might ſupply, and keep in readineſs, the neceſſaries requiſite to my ſoldiers.

THE TWELFTH CLASS. To travellers, and to voyagers, of every country I gave encouragement; that they might communicate unto me the intelligence and tranſactions of the ſurrounding nations.

AND I appointed merchants and chiefs of Kauruvvauns to travel to every kingdom, and to every country; that they might bring unto me all ſorts of valuable merchandize and rare curioſities, from Khuttau, and from Khut-

and devoted themſelves to ſolitude, to the ſtudy of the Koraun, and the regular performance of the religious duties preſcribed by their law-giver. Theſe hermits, or monks, like their brethren of the weſtern church, acquired in all times a large ſhare of popular reſpect and veneration by their auſterities and apparent ſanctity. They too performed their miracles and wonderful things; and, if the eaſtern hiſtorians may be credited, with as much dexterity and addreſs as any of thoſe holy men and women on whom the honour of ſaintſhip has been conferred by the infallibility of the Roman Pontiffs.

tun,

وماچین وهندوستان وبلاد عرب ومصر وشام وروم
وجزایر فرنک متاع نفیس وتحفهاي لایق بجهت من
بیاورند واحوال واوضاع واطوار متوطنان وسکنه آن
دیار را بعرض من رسانند وسلوک حکام هر مملکتي را
با رعایا بخاطر آورده نمودار سازند تزوک طوایفي که
از ترک وتاچیک وعرب وعجم بدرکاه من التجا
آوردند چنین کردم

که اول امر نمودم که هر طایفه وهر
طبقه را که سادات وعلما باشند اعزاز واحترام نمایند
وهر مطلبي که ایشانرا بوده باشد
با نجاح مقرون کردانند ورعایت احوال ایشان بواجبي
نمایند

واکر طایفه سپاه بوده باشد ایشانرا اورن
داده فراخور احوال پرداخت احوال ایشان نمایند
واکر از ارباب معرفت وصناعت باشد
در کارخانجات سلطنت ایشانرا بکار دارند وسایر

† i. e. Whether Tatars or Perſians, Arabs or Syrians. Such are the confined meanings of the words *Taucheek* and *Ajjum*; but they frequently convey a more extenſive idea: for the Tatars uſe the word *Taucheek*, and the

الناس

tun, and from Cheen, and from Maucheen, and from Hindoſtaun, and from the cities of Arabia, and from Miſſur, and from Shaum, and from Room, and from the iſlands of the Chriſtians; that they might give me information of the ſituation, and of the manners, and of the cuſtoms of the natives and the inhabitants of thoſe regions; and that they might obſerve, and communicate unto me, the conduct of the princes of every kingdom, and of every country, towards their ſubjects. Book II.

RELATIVE to the various tribes, whether Toork or Taucheek, Arrub or Ajjum,† who ſought ſhelter under my government; theſe were the REGULATIONS which I eſtabliſhed.

FIRST, I commanded that thoſe who were of the poſterity of the prophet, or theologians learned in the laws, ſhould be received with reverence and reſpect; and that all their wiſhes and deſires ſhould be fulfilled; and that they ſhould be ſupported in affluence and honour.

AND thoſe who were ſoldiers, I ordered to be incorporated with my troops, and entertained according to their rank and their circumſtances.

AND thoſe who were ſkilled in mechanic arts, I directed to be employed in my ſervice. And the

the Arabs the word *Ajjum* or *Ajjumi* to diſtinguiſh any perſon, or people, of a different nation from their own. Thus *Taucheek* and *Ajjum* anſwer to our word *foreigner*.

الناس را از فقرا ومساكين كه استطاعت داشته باشد فراخور احوال وطبقه مرسوم قرار دهند

وحكم كردم كه هر تاجري كه راس المال را از دست داده باشد بوي آن قدر زر دهند كه باز راس المال خويش سازد وهر مزارعي ورعيتي كه از رعيتي وزراعت بي استطاعت شده باشد مصالح زراعت وعمارت بوي مقرر دارند وهر طايفه وهر صنفي كه شيوه سپاهگري اختيار كند وي را سپاهي سازند

وسپاهي زاده شجاع اصل از هر طايفه كه باشد اورا اورن دهند وفراخور كار تربيت نمايند

وامر نمودم كه هركس از هر طايفه كه بمجلس من در آيد ويرا از خوان نعمت سلطنت من محروم نگردانند

وهركس را بنظر من در آورند ونظر من بروي افتاد تشريفات فراخور احوال بوي ارزاني دارند وهركس از گنه كاران وبي گناه كه بديوان عدالت من در آيد بروي به بخشايند ودر گناه دوم وسيوم فراخور گناه سزا دهند

تزوك

body of the people, the indigent and the poor, who had capacity and abilities, I commanded to be accommodated agreeably to their ſituations. Book II.

I ordered that the merchant who had loſt his property, ſhould have ſuch ſums of money given unto him as were ſufficient to reſtore his capital to its original ſtate; and that every huſbandman and every peaſant, who was not poſſeſſed of the implements of huſbandry and cultivation, ſhould be ſupplied therewith; and that thoſe, of whatever claſs or rank, who choſe the occupation of arms, ſhould be received into military ſervice.

AND the genuine deſcendant of a ſoldier, reſolute and brave, of whatever tribe or hord he might be, I ordered to be enrolled in the number of my forces, and to be promoted in proportion to his conduct and behaviour.

AND I ordained that no perſon, whatever his rank, who entered my palace, ſhould be excluded from the table of my imperial bounty.

AND whoever was brought into my preſence, and attracted my notice, I commanded that honours ſhould be conferred upon him in proportion to his rank; and that every criminal who came for the firſt time before my tribunal, ſhould be pardoned; but that for the ſecond, and the third, crime he ſhould meet with puniſhment adequate to his offences.

تـــزوک استقلال سلطنت خـــود چنین
کـــردم
که دوازده چیز را شعار خود ساختم تا باستقلال تمام بر تخت سلطنت نشستم وبه تجربه من رسیده است که با هر پادشاهي که این دوازده امر نباشد از سلطنه بهره نداشته باشد

اول باید که کردار وگفتارش از خود بـــاشـــد یعني سپاه ورعیت بدانند که انچه بادشاه میکوید ومیکند خود میکوید ومیکند ودیکري را در آن دخلي نیست

پس بایـــد که پادشاه بکفتار وکردار دیکران بنوعي که شـریک مرتبه سلطنت کردند عمل نکند اکرچه سخن خوب از همه کس باید شنید اما نـــه بمرتبه که از کفتار وکردار در امـــور سلطنت شریک وغالب کردند

دویـم سلطانرا باید که در همه چیـــز عدالت بکار برد ووزراي عادل با انصاف در خدمت خود نکاهدارد واکر پادشاه ظلم کـــنـــد وزیـــر عادل

THUS I eſtabliſhed rules for the ſecurity of my government.

I regulated my conduct by TWELVE CERTAIN MAXIMS: and by them I ſeated myſelf firmly on the throne of empire. And from experience it is known unto me, that every prince who adhereth not to theſe Twelve Maxims, ſhall reap little advantage from his dominion and regal ſtation.

FIRST. It is neceſſary that his words and his actions be his own. That is to ſay, that his ſoldiers and his ſubjects may know that what the king ſayeth and doeth, he ſayeth and doeth from himſelf; and that no other perſon hath influence therein.

THEREFORE it is requiſite that a king be not ſo guided by the conduct and the counſels of others, as to make them his aſſociates in his regal authority. For although he be obliged to hear good advice from all, yet he muſt not to that degree attend unto them, as to enable them by their meaſures and their counſels to become his equals, and in the end his ſuperiors, in the concerns of his government.

SECONDLY. It is neceſſary to a king that he adhere to juſtice in all his actions, and that he receive into his ſervice miniſters who are juſt and virtuous. For if a king be guilty of oppreſſion, an upright miniſter may counteract the evil thereof. But if the miniſter be

unjuſt

عادل تدارک آن نماید اما اگر وزیر ظالم باشد زود باشد که خانه سلطنت خراب کرده

چنانچه امیر حسین وزیري داشت ظالم که بحق ونا حق جریمها از سپاه ورعیت میگرفت تا در اندک زمانـــي از ظلم آن وزیـــري بي انصاف خانه سلطنت امیر حسین خراب شد

سیـوم در اوامر ونهي استقلال بکار برد وبذات خـــود حکم کند که دیگري را زهـــره آن نباشد که در آن حکم دخل کند وتغیر دهد

چهارم بر عزیمت خود راسخ باشد یعني بر هر کاري که عـزیمت بندد فسخ آن نکند وتا باتمام نرساند دست از آن کار باز ندارد

پنجم جریان حـــکـــم است چه حکمي که بکند باید که آن حکم جاري گردد وکه کسي را باراي آن نباشد که رد آن حکم تواند کرد اگرچـه در آن حکم ضررها متصور باشد

چنانچه

unjuſt and cruel, it ſhall ſpeedily come to paſs, that the edifice of his maſters's power and dominion ſhall be levelled with the earth.

THUS Ameer Hooſſein had a cruel and a wicked miniſter, who levied oppreſſive fines on the ſoldiers and on the ſubjects; until in a ſhort time by the oppreſſions of that unjuſt and cruel miniſter, the fabric of the dominion of Ameer Hooſſein was laid in the duſt.

THIRDLY. In his injuctions and in his prohibitions he muſt act with reſolution and with firmneſs. And he himſelf muſt iſſue his royal commands, that no one may have the temerity, or the power, to interpoſe, to alter, or to corrupt them.

FOURTHLY. He muſt be firm and conſtant in all his determinations. That is to ſay, on whatever plan or enterpriſe he ſhall reſolve, he muſt not alter his reſolution, nor withdraw his hand from that enterpriſe, until he hath brought it to a fortunate concluſion.

THE FIFTH is the ſpirit of command. For whatever command he giveth, it is neceſſary that that command ſhould be obeyed; that no one ſhould have the power to act in oppoſition thereto, even though inconvenience or miſchief ſhould be the expected conſequence of that command.

So

چنانچه بمسامع من رسید که سلطان
محمود غزنوي حکم کرد که سنکي بر سر میدان
غزنین بیندازند واز آن سنک اسپان مردم رم
میکردند هرچند بعرض رسانیدند که آن سنک را از
سر راه بر دارند کفت که حکمي کرده ام از حکم
خود بر نمیکردم وخلاف حکم نمیکنم

ششم امور سلطنت خودرا من حیث
الاستقلال بدیکري نسپارد وعنان اختیار خود بدست
دیکري ندهد که دنیا غدار است وعاشق بسیار دارد
وزود باشد که آن صاحب اختیار میل بر سلطنت
نموده متصرف مرتبه سلطنت کردد
چنانچه وزراي سلطان محمود با وي
کردند وویرا از مرتبه سلطنت خلع نموده ومملکت
وسلطنت ویرا متصرف کشتند پس باید که امور
سلطنت متابع کرداند بچند کس معتبر ومعتمد
که تا هر یکي بکار خود مشغول بوده طمع در مرتبه
سلطنت ننمایند

هفتم

So it hath been related unto me, that Sooltaun Muhmood, emperor of Ghizni, ordered on a certain occaſion that a ſtone ſhould be caſt down at the entrance of the plain of Ghiznein: and the horſes of the people ſtarted and ſprang back from that ſtone. And although his ſervants ſolicited his permiſſion that they might remove the ſtone from the entrance of the road, he refuſed his aſſent: he anſwered unto them, 'I have iſſued 'forth the order; and I will not turn back from, or con'tradict, my own commands.' Book II.

SIXTHLY; (for from hence proceedeth ſecurity and power) he muſt not truſt the concerns of his government to others, nor deliver over the reins of his authority into the hands of a ſervant: for the world is full of treachery, and hath many lovers; and it may ſoon come to paſs that the powerful ſervant ſhall aſpire to regal dignity, and ſeat himſelf on the throne of his maſter.

SUCH was the conduct of the miniſters of Sooltaun Muhmood towards their lord. They expelled him from the imperial throne, and they divided his dominions and his power amongſt themſelves. It is neceſſary therefore that the powers and important affairs of government be divided; and that they be entruſted to the care of divers perſons of approved fidelity, and of known loyalty; ſo that being employed in their own proper departments, no one of them may aſpire to the ſupreme authority.

هفتم در امور سلطنت از هر کس سخن بشنود انچه پسندیده باشد در خـــزانه خـــاطر خود نگاهدارد ودر وقتش بکار برد

هشتم در امور سلطنت وسپاه ورعـــیـــت بقول وفعل هر کس عمل نکند واز وزرا وامرا که در حق شخصي سخني کویند بشنود خواه نیک وخواه بد لیکن در عمل نـــمـــودن بآن تامل نماید تا آنکه حقیقت حال بروي ظاهر کردد

نهم باید که سطوت سلطنتش در دلها سپاه ورعیت بنوعي جاي کیرد که هیچکس را یاراي تخلف از امر وحکم وي نباشد واز اطاعت ومتابعتش عـــصـــیـــان نـــورزند

دهم انچه کند بذات خود کند وانچه کوید بر سخن خود راسخ باشد چه پادشاه را جز اعزاز حکم چیزي دیکر بهره نباشد که خزانه ولشکر ورعیت وسلاطین همین حکم ایشان باشد

بازدهم

SEVENTHLY. On the affairs of his government he muſt liſten to the opinions of his ſervants: thoſe which are good, he muſt lay up in the treaſury of his heart, and call them forth into action at their proper ſeaſons.

EIGHTHLY. In the concerns of dominion, and in thoſe things which relate to his ſubjects and his ſoldiers, he muſt not act by the aſſiſtance and the advice of others. If his Vizzeers or his Ameers ſpeak unto him concerning any one, whether that which they ſay be good, or whether it be evil, let him hearken to them; but in forming his determination thereon let him be cautious and circumſpect, until the truth be apparent unto him.

NINTHLY. It is neceſſary that the majeſty of his dominion be ſo impreſſed on the hearts of his ſoldiers and his ſubjects, that none ſhall dare to diſobey his orders and commands, or to revolt from their duty and obedience to his royal authority.

TENTHLY. What the king doeth he muſt do from himſelf; and he muſt adhere to that which he ſayeth: for unto a prince there is nothing ſo valuable as a juſt veneration for his royal word. This word is unto him a family of princes, and a rich treaſury; it maketh to him numerous ſubjects and powerful armies.

یازدهم در امور سلطنت واجرای
احکام خودرا بی شریک راند وکسی را شریک
سلطنت نکردانند

دوازدهم از حال اهل مجلس خود
آکاه باشد وهوشیاری بکار برد که اکثر خواهش
عیوب باشند وخبر به بیرون رسانند واز کفتار وکردار
پادشاه خبر به امرا ووزرا بکویند چنانچه این قضیه
بر من بوقوع آمده چون جمعی از اهل مجلس
خاص من جاسوسان امرا ووزرا من بودند

تزوک نکاهداشت سپاه

امر نمودم که چون ده نفر سپاهی
اصیل کارکرده جمع آیند یکی از ایشان که بجوهر
شجاعت ومردی مخصوص باشد بصلاح ورضاء آن
نه نفر دیکر ویرا بر ایشان امیر کردانند ویرا اون
باشی نام نهند

وچون ده اون باشی جمع شوند یکی
از ایشان که بکارکذاری وکاردانی آراسته باشد بر
ایشان امیر کردانند وویرا یوز باشی نام کردانند

وچون

ELEVENTHLY. In the affairs of his government, and in the iſſuing forth his orders and commands, he muſt conſider himſelf as ſingle and alone; nor muſt he aſſociate any one with him in the adminiſtration of his authority.

TWELFTHLY. He muſt be acquainted with the manners and the diſpoſitions of his favourites and his confidents. And he muſt act with caution and circumſpection: for many are lovers of ſlander and of calumny, who may carry reports abroad, and communicate to the Vizzeers and the Ameers the words and the actions of their prince. Thus, it once happened unto me at a time when ſeveral of thoſe whom I admitted to my private council proved to be the ſpies of my Vizzeers and my Omraus.

REGULATIONS FOR THE FORMING OF MY ARMY.

I ordained, when ten ſelect ſoldiers, men of proof, were collected together, that one of them, who was diſtinguiſhed for valour and for bravery, ſhould, with the advice and the conſent of the remaining nine, be appointed commander over them; and that he ſhould be called Ounbauſhee:

AND when ten Ounbauſhee were aſſembled together, that one of them who was qualified by ſervice and abilities, ſhould be appointed their leader; and that he ſhould be ſtiled Euzbauſhee:

AND

وچون ده یوز باشي جمع آیند امیر
زاده عاقل اصیل بهادر مردانه را بریشان امیر کردانند
وویرا منک باشي وامیر هزاره خطاب دهند

واون باشیان را مختار ساختم که اکر
یکي از تابینان ایشان فوت شود یا فرار نماید دیکري را
بجاي وي مقرر سازند وهمچنین یوز باشي اون
باشي را ومنک باشي یوز باشي را تعین نمایند
وکیفیت فوت یا فرار او ونصب کردن دیکري را
بعرض رسانند

وهمچنین امر کردم که در چار پلچار*
وامور سلطنت حکم منک باشي بر یوز باشي وحکم یوز
باشي بر اون باشي وحکم اون باشي بر تابینان
جاري باشد واکر خلاف نمایند بسزا رسانند واکر
در چار پلچار* کوتاهي نمایند اخراج نموده عوض
نکاه دارند

تزوک قرار علوفه سپاه

امر کردم که علوفه سپاه از امرا ومنک
باشیان

And that, when ten Euzbaushee were collected together, an officer of exalted lineage, the son of a chief, of approved knowledge, and valour, and intrepidity, should be appointed commander over them; and that he should be called Mingbaushee, and Leader of a thousand.

And I gave power to the Ounbaushees, that if any soldier under their command should die, or should desert, that they should appoint another soldier in his place. In the like manner I ordained, that the Euzbaushee should appoint the Ounbaushee, and the Mingbaushee the Euzbaushee; and that they should lay before me an account of the person who had died or deserted, and of the appointment of another in his stead.

And I commanded in the like manner, that, on military service and in every concern that related to government, the authority of the Mingbaushee should be established over the Euzbaushee; and the authority of the Euzbaushee over the Ounbaushee; and the authority of the Ounbaushee over the common soldier; that they should chastise those that were disobedient; and that those who in the day of battle were deficient in performing their duty, should be expelled; and that others should be appointed in their place.

The establishment of the pay of my forces.

I commanded that the subsistence of my troops, of the Omraus, and the Mingbaushees, and the Euzbaushees,

باشیان ویوز باشیان واون باشیان وسایر سپاه برین نهج مقرر گردانند

که علوفه سایر سپاه بشرط اصالت وسپاهگری بهای اسپ وی مقرر باشد وعلوفه بهادرانیکه از بهاء دو اسپ تا چهار اسپ معین باشد

وعلوفه اون باشی ده برابر علوفه تابینان وی باشد وعلوفه یوز باشی دو برابر علوفه اون باشی وعلوفه منک باشی سه برابر علوفه یوز باشی معین باشد

وحکم کردم که هریک از سپاه که در چار یلچار* کوتاهی نماید ده یک از علوفه وی کم نمایند وامر نمودم که اون باشی به تصدیق یوز باشی علوفه بگیرد ویوز باشی بتصدیق منک باشی ومنک باشی به تصدیق امیر الامرا علوفه بگیرد .

† This mode of fixing the pay of the soldier is still practiced in Hindostaun. Every soldier finds his own horse, and receives pay in proportion to his value. Select men are still taken into service with two, and sometimes

Euzbaushees, and the Ounbaushees, and the common soldiers should be fixed and determined according to the following order. Book II.

I ordained that the subsistence of each of the private soldiers, if he were a sufficient and able man, should be fixed at the value of his horse; † and that the subsistence of my select and chosen warriors should be estimated at the value of from two to four horses each.

AND I ordered that the subsistence of the Ounbaushees should be ten times as much as the subsistence of the soldiers under them; and that the subsistence of the Euzbaushees should be twice as much as that of the Ounbaushees; and that the subsistence of the Mingbaushees should be three times as much as the subsistence of the Euzbaushees.

AND I ordained that the soldier who neglected his duty, ‡ should be fined in one tenth of his pay. And I commanded that the Ounbaushees should receive their subsistence under the controul of the Euzbaushees; and that the Euzbaushees should receive their subsistence under the controul of the Mingbaushees; and that the Mingbaushees should receive their subsistence unde. the controul of the Ameer ul Omrau. ||

times three, horses each; which are mounted by their servants, and they receive pay in proportion.

‡ The word thus translated is Mogul, and the sense doubtful.

|| i. e. The chief of the Ameers or Nobles.

وامر نمودم که علوفه امیر الامرا ده برابر علوفه تابینان ایشان بوده باشد وهمچنان امر نمودم که علوفه دیوان بیکی ووزرا ده برابر امرا باشد وعلوفه یساولان وجساولان وقلقچیان* از هزار تا ده هزار مقرر باشد

وعلوفه مجلسیان از سادات وعلما وفضلا وحکما واطبا ومنجمان وارباب قصص وروایات فراخور نسبت ایشان سیورغال* ووظیفه وعلوفه معین دارند وعلوفه پیادگان وخدم وفراشان از صد تا هزار مقرر نمایند

وامر کردم که امیر الامرا بتصدیق دیوان بیکی ووزرا علوفه بگیرد وعرض مراتب علوفه هریک را دیوانبیکی ووزرا بعرض من رسانند وتنخواه دهند

وامر نمودم که یرلیغ علوفه بهریک از سپاه نوشته بسپارند انچه بوی رسانند در پست همان یرلیغ وصول آن مبلغ بنویسند

† This regulation is not underftood by the the tranflator. The words *Yuffauwullaun*, *Juffauwullaun*, and *Kulluckcheaun* are Mogul.

And I commanded that the pay of the Ameer ul Omrau ſhould be ten times as much as the pay of the officer ſubordinate unto him. And, in like manner, I ordained that the ſtipends of the Dewaunbeghi and of the Vizzeers ſhould be ten times as much as the ſubſiſtence of the Ameers; and that the ſubſiſtence of the Yuſſauwullaun, the Juſſauwullaun, and the Kulluckcheaun ſhould be eſtabliſhed at from one thouſand to ten thouſand. †

And I ordained that penſions, and ſalaries, and ſubſiſtence ſhould be conferred on the poſterity of the prophet, and the theologians, and the men of ſcience, and the learned in medicine, and on the aſtrologers, and the hiſtorians, in proportion to their different ranks and ſtations: and that the ſubſiſtence of the foot-ſoldiers, and the domeſtics, and the Furrauſhaun ‡ ſhould be fixed at from a hundred to a thouſand.

And I ordained alſo that the Ameer ul Omrau ſhould receive his ſubſiſtence under the inſpection of the Dewaunbeghi and the Vizzeers. And I commanded that the Vizzeers and the Dewaunbeghi ſhould lay before me the ſtatement of the ſalaries of each of my people, and pay them agreeably thereto.

And I ordained that a written order for his ſubſiſtence ſhould be delivered to each of my ſoldiers; and that the ſums which from time to time were advanced unto him, ſhould be written down on the back of that order.

‡ The *Furrauſhaun* are the people employed to erect the tents, &c.

تزوك تنخاه ورسانيدن علوفه بسپاه

امر نمودم كه يكساله علوفه پيادگان
وقلغچيان ويساولان وجساولان را * بر آورد نموده
مبلغ ايشانرا در ديوانخانه آورده بديشان
برسانند

وعلوفه ساير سپاه وبهادرانيكه را امر نمودم
كه شش ماهه بر آورد نمايند ووجه علوفه ايشانرا از
خزانه تنخاه دهند

وامر نمودم كه علوفه اون باشي ويوز
باشي بر مال اماني شهري وملكي نقد برات
نويسند ومنك باشيانرا در ميان ولايت يتول* بدهند
وامرا واميرالامرا را در سرحدها ولايت مقرر نمايند

وامر نمودم كه قسمت ولايات بدين
طريق نمايند

كه جمع حاصل ولايات وممالك را
تقسيم نمايند ودر يرليغها كم وزياده بنويسند وآن
يرليغها را در ديوانخانه آورده هريك از امرا ومنك
باشيان

CONCERNING THE APPOINTMENT AND PAY OF MY TROOPS.

I commanded that the accompt of twelve months ſubſiſtence for the infantry, and the Kulluck-cheaun, and the Yuſſauwullaun, and the Juſſauwullaun ſhould be made out at one time; and that the money which was their due ſhould be brought forth into the hall of audience, and there delivered unto them.

I ordered that the accompts of the ſubſiſtence of my cavalry in general ſhould be made out every ſix months; and that appointments to the amount of their pay ſhould be delivered unto them from the treaſury.

AND I ordained that for the ſubſiſtence of the Ounbauſhees and the Euzbauſhees written orders ſhould be given on the Maulaumauni † of the cities and the country; and that the interior diſtricts ſhould be allotted for the payment of the Mingbauſhees; and that the ſtipends of the Ameers and the Ameer ul Omrau ſhould be granted on the revenues of the frontier provinces.

AND I COMMANDED THAT THE DISTRIBUTION OF THE PROVINCES, AND THE DISTRICTS, SHOULD BE MADE IN THIS MANNER:

THAT the amount of the revenues of the various provinces and kingdoms ſhould be divided into lots for more or for leſs, and that a royal aſſignment for the payment of each of thoſe lots ſhould be made out; and that thoſe aſſignments ſhould be brought into the hall

† Impoſts, duties.

of

باشيان يرليغي بردارند واكر از علوفه وي زيـاده باشد ديكري را بخود شريك سازد واكر كم باشد يرليغ ديكري را بردارد

وامـر نمودم كه امرا ومنك باشيان در تحصيل مال وجهات از رعيت چيزي زياده از اصل المال وساوري وتنلغه وشيلان* بها طلب ندارند

وهر مملكت را كه يتول* بدهند دو وزير بدآن مملكت تعين نمايند يكي جمع ولايت بنويسد ونسق رعيت نمايد تا خرابي بحـال رعيت راه نيابد وجاكيردار ظلم وتعدي بر رعايا نتواند كرد وانچه از ولايت تحصيل شود در مداخل جمع نمايد ووزيـر ديكر مخارج بنويسد وبر سپاه قسمت نمايد

وبـهـر اميري كه يتول* بدهند تا سه سال بحـال نكاهدارند وبعد از سه سال ملاحـظـه

† *Jaugheer* is a royal grant of certain lands; or more properly an assignment of the crown revenues of a certain district to any one, and revocable at the pleasure of the prince. The holder of this grant is called *Jaugheerdaur*.

نمايند

of audience; and that the Ameers and the Mingbaushees should each of them take one of those assignments; and that if the amount thereof exceeded the sum of his subsistence, some one else should participate with him; and if it were less, that another should be given in exchange, or added unto it.

AND I commanded that the Ameers and the Mingbaushees, in collecting the revenues from the subjects, should not on any account demand more than the taxes and duties established.

AND to every province on which a royal assignment was granted, I ordained that two supervisors should be appointed to that province: that one of them should inspect the collections and watch over the concerns of the inhabitants, that they might not be impoverished, and that the Jaugheerdaur † might not ill-use or oppress them; and that he should take an account of all the sums which were collected in the province: and that the other supervisor should keep a register of the public expences, and distribute the revenues among the soldiers.

AND every Ameer who was appointed to a Jaugheer, ‡ I ordained that for the space of three years it should remain unto him; and that after three years the state of the province should be inspected. If the inhabitants

‡ In the original *Yettool*; which is Mogul, and has the same meaning with *Jaugheer*.

نهایند اکر ملک اباد ورعایا راضي باشند بحال
خود دارند واکر بر خلاف این باشد آن ولایت را
بخالصه ضبط کنند وتا سه سال آن جاکیردار را
علوفه ندهند

وامر نهودم که مال از رعیت بـه بیم
وترسانیدن تحصیل نهایند نه بچوب وشلاق چه حکم
حاکمي که از چوب وشلاق کمتر باشد آن حاکم
سزاوار حکومت نباشد

مراتب علوفه فرزندان ونبـایر

امر نهودم که فرزند اولین که محمد
جهانکیر است وولي عهد من باشد دوازده هزار سواررا
علوفه وولایت بکیرد

وفرزند دویمین که عمر شیخ است ده
هزار سواررا علوفه وولایت بکیرد

وفرزند سیومین که میران شاه است
نه هزار سواررا علوفه بکیرد وبر ولایت متصرف کردد

وفرزند جهارمین که شاهرخ است هفت
هزار سواررا علوفه وولایت بکیرد

ونبیرکان

tants were ſatisfied, and if the country was flouriſhing and populous, that he ſhould be continued therein: but if the contrary ſhould appear, that the Jaugheer ſhould return unto the crown; and that for the three following years, ſubſiſtence ſhould not be granted to the holder thereof. Book II.

AND I ordained that the collection of the taxes from the ſubject might, when neceſſary, be enforced by menaces and by threats; but never by whips and by ſcourges. The governor whoſe authority is inferior to the power of the ſcourge, is unworthy to govern.

CONCERNING THE SUBSISTENCE OF MY CHILDREN AND DESCENDANTS.

I commanded that my eldeſt ſon, the heir to my throne, who is Mahummud Jehaungheer, ſhould receive the ſubſiſtence of twelve thouſand horſemen, and the aſſignment of territories ſufficient to defray the ſame:

AND that my ſecond ſon, who is Omur Sheikh, ſhould receive the ſubſiſtence of ten thouſand horſemen, and lands correſpondent thereunto:

AND that my third ſon, who is Meeraun Shaah, ſhould receive the ſubſiſtence of nine thouſand horſemen, and the aſſignment of a province for the payment of the ſame:

AND that my fourth ſon, who is Shaahrokh, ſhould receive the ſubſiſtence of ſeven thouſand horſemen, and the aſſignment of a Jaugheer equivalent thereto:

ونبیرکان بقدر استعداد از سه هزار تا
هفت هزار سوارراا علوفه وولایت بکیرند

دیکر جماعت را که بمن قرابت داشتند
فراخور حالت واستعداد وامارت وایالت از مرتبه امیر
اول تا امیر هفتم بدهند وهریک در مرتبه حد خود
بوده از حد خود تجاوز نه نمایند وچون خلاف ظاهر
شود مخاطب کردند

در باب سیاست فرزندان ونبیرکان
وخویشان وامرایان ووزرا

امر نمودم که اکر از فرزندان یکي
مدعي مرتبه سلطنت شود درکشتن وبستن وي
جرات نکنند واعضاي ایشان را ناقص نسازند لیکن
در قید نکاهدارند تا از دعوي خود باز آیند تا در
ملک خدا فساد نشود

ونبایر وخویشان اکر مخالفت نمایند
ایشانرا درویش سازند

وامرا

AND that my grandſons ſhould receive ſub- Book II.
ſiſtence and lands for from three to ſeven thouſand horſe, each according to his capacity and abilities.

To all others who were related unto me, I commanded that ſubſiſtence and appointments ſhould be given, from the rank of firſt Ameer to the rank of ſeventh Ameer, according to the abilities, and the dignity, and the rank of each; and that every one of them ſhould reſt content with the ſtation wherein he was placed, and preſume not to exceed the limits preſcribed unto him; and that if any one of them ſhould diſobey this order, he ſhould be called to a ſtrict account.

CONCERNING THE PUNISHMENTS OF MY CHILDREN, AND MY GRANDCHILDREN, AND MY RELATIONS, AND MY CHIEFS, AND MY MINISTERS.

I ordained, if either of my ſons ſhould aſpire to the imperial throne, that they ſhould not preſume to put him to death, nor load him with chains; neither ſhould they injure him in his limbs, or his organs; but that they ſhould confine him in a priſon, until he returned back from his evil ways: that civil wars and convulſions might not ariſe in the land of the Lord.

AND if any one of my grandchildren, or relations, roſe in enmity againſt me, I ordered him to be reduced to the ſtate of a Dervaiſh. †

† i. e. To be deprived of his honours and fortune; to be reduced to a ſtate of beggary.

وامرا که حصار ملک اند اگر در وقت
کار نفاق کنند ایشانرا از امارت وایالت معزول
گردانند واگر از ایشان کاری بظهور رسد که از
آن کار فسادی در ملک ظاهر شود تادیب امرا
نمایند واگر در امور سپاهگری کاهلی نمایند داخل
نویسندگان سازند واگر بعد آن تقصیری وکوتاهی
از ایشان بظهور رسد بار ندهند

در باب وزرا که معتمدان ومعتبران
سلسله دولت اند

امر نمودم اگر در امور سلطنت خیانتی
از ایشان ظاهر شود وزوال سلطنت اراده نموده باشند
درکشتن ایشان تعجیل نه نمایند

وتحقیق کنند که مدعی وتقریر
کنندگان ایشان چه کسان اند اول راستی وراست
گویٔ مدعیان بر محک امتحان تجربه نمایند چه
حاسدان ومفتریان بسیار باشند که از روی حسد
وطمع امر دروغی را بلباس راستی بیارایند تا کار
خودرا ساخته گردانند

وبسیار از سفلگان لیم باشند که
دشمنان دولت را تسلی نمایند ودولتخواهان جانسپاررا
بحیله

And if the Ameers, who are the bulwarks of empire, ſhould diſobey in the hour of action, I ordered that they ſhould be degraded from their commands, and deprived of their powers and their dignities; and that if any of them ſhould be guilty of actions, from whence diſturbances might ariſe in my dominions, that they ſhould be delivered over to the judgement of their peers; and that if they were guilty of neglect in the line of their military duty, they ſhould be claſſed amongſt the ſcribes; and, if in that ſtation they were diſobedient and refractory, that they ſhould be expelled from the imperial ſervice.

Concerning the ministers, who are the most respectable and confidential of the servants of royalty.

I ordained, if they ſhould be guilty of treachery in the concerns of the empire, or form attempts for the ſubverſion of the imperial authority, that their judges ſhould not be precipitate in conſigning them over to death:

And that they ſhould diſcover and aſcertain who were their accuſers, and firſt try the honeſty and truth of the witneſſes on the touchſtone of examination and proof: for the invidious and the ſlanderers are many; who from envy and ſelf-intereſt will cloath falſehood in the garment of truth, that they may accompliſh their own deſigns.

And many there are, worthleſs and wicked men, who will ſupport and encourage the enemies of their prince; and who by fraud, and artifice and trea-

بحیله گری ومکاری خراب سازند وبه مکر وغدر در حصار مملکت رخنه اندازند

چنانچه امیر حسین به یکی از وزرای من در ساخت وویرا تطمیع کرد که امیر ایکو تیمور وامیر جاکو با آنکه بازویء دولت من بودند با من در اندازد ومن این معنی را بفراست دریافتم وسخنانی که در حق ایشان بمن میگفتند نا شنیده می انگاشتم

وهمچنین جمعی از مقربان من از روی حسد ونفاق سخنان غیر واقعه از جانب امیر عباس که از امرای کلان معتبر من بود در خلا وملا بعرض رسانیدند وآتش غضب مرا به باد سخنان دروغ بر افروختند تا آنکه در حالت غضب تجربه نا کرده امر بقتل وی نمودم ودر آخر حال غدر ایشانرا در حق امیر عباس فهمیدم ونادم وپشیمان گشتم

ووزرای مالی که خزانه دار مملکت اند اگر در مالیات تغلب وتصرف نمایند واگر بمقدار علوفه خود تصرف نموده باشند بانعام وی مقرر دارند

اگر

chery will ruin and deſtroy his loyal and faithful ſubjects; Book II. and by falſehood, and perfidy, and deceit ſhake and overturn the foundation of his empire.

Thus Ameer Hooſſein entered into a treacherous correſpondence with one of my Vizzeers. And he adminiſtered to his avarice, and he prevailed upon him to ſow diſcord and enmity between me and Eekoo Timour and Ameer Jaukoo, who were the ſinews of my power and fortune. And I penetrated into the deſigns of Ameer Hooſſein and my Vizzeer, and I liſtened not to their accuſations againſt them.

And thus alſo ſeveral of thoſe in whom I confided, from envy and from malice, communicated fictitious tales unto me, both in public and in private, to the prejudice of Ameer Ubbaus, who was one of my moſt powerful and moſt faithful chiefs. And they kindled the fire of my reſentment by their falſe reports; and in the moment of anger I ordered him, unheard and unexamined, to be put to death: and in the end I diſcovered the perfidy of his accuſers, and I was aſhamed and confounded at my own conduct.

If the Vizzeers ſuperintending the revenues, who hold the riches of the empire, were guilty of peculation therein; and if the ſums which they appropriated to their own uſe, exceeded not the amount of their ſalaries, I ordered that it ſhould be conferred upon them; that if they had taken ſums to twice the amount of

اگر دو مقدار علوفه متصرف شده باشند در علوفه
وي حساب نمایند اگر سه برابر علوفه خود گرفته
باشند پیشکش گویان از وي تحصیل نمایند

وامر نمودم که از روي اعتبار برنگیرند
واعتبار کرده خودرا بي اعتبار نکنند تا آنکه غلط بر
سلطنت لازم نیاید

وسخنان ارباب غرض واشرار وحاسدان
در حق وزرا نشنوند که این طبقه‌را دشمنان بسیار
باشند چه اهل عالم همه دنیا طلب اند اگر وزرا
رعایت ایشان نمایند خیانت کرده باشند واگر رعایت
نکنند کمر بدشمني بر بندند

چغتاء خان وزیري داشت که ارباب
تقریر چندین هزار درست زر بروي نوشته بودند چون
آن نوشته‌را بنظر خان در آوردند وزیررا مخاطب
ساخت واز روي عتاب گفت که تو مرد پست فطرتي
ظاهر شدي چه وزیر مثل من پادشاي باشي واز
مملکت من همین قدر قلیل تصرف نماي وزیر
خردمند بهمین احسان ممنون شده هر چه داشت
آورده

of their ſubſiſtence, it ſhould be deducted therefrom; and that, if they had defrauded the revenues to three times the amount of their ſalaries, the imperial collectors ſhould levy it upon their fortunes. Book II.

AND I ordered that the collectors ſhould not take more than was due; but that their conduct ſhould be governed by equity and juſtice, that abuſes might not creep into the ordinances of government.

I commanded that the tales of the wicked, the envious, and the malicious againſt my Vizzeers ſhould not be attended to. For miniſters are a claſs of men who have many enemies; and the inhabitants of this world are ſearchers after the things thereof. If a miniſter patronizes and ſupports them, they will deceive and betray him; and if he neglects thoſe people, they will gird up their loins in oppoſition unto him.

CHUGHTAÏ Khaun had a miniſter whom the ſons of calumny accuſed of peculation to the amount of many thouſand pieces of money. When they preſented the impeachment to the king, he commanded the Vizzeer into his preſence, and thus reproached him, "It "is evident that thou art a wretch of a moſt abject diſ-"poſition, ſince being the miniſter of a prince rich and "powerful as I am, thou canſt be meanly content with "defrauding thy maſter of ſuch poor and contemptible "ſums as theſe." The ſagacious and good Vizzeer, thus

آورده پیشکش خان کرد وعزت واعتبار خودرا
نگاهداشت

وسایر سپاه اکر از حد خود تجاوز
نموده بر زبر دستي ستمي کنند ویرا بدست آن
مظلوم بسپارند که داد خودرا از وي بکیرد

وکلانتران وکدخدایان اکر بر ریزه
رعیت ظلمي کرده باشند فراخور ظلم وموافق
استطاعت از وي جریمه کیرند حاکم وداروغه اکر
از روي تعدي رعیت را خراب ساخته باشد ایشانرا
جزا دهند وامر نمودم که بعد از ثبوت کناه اکر از
کنه کار جریمه کیرند بشلاق سیاست نکنند واکر
بشلاق سیاست کنند جریمه نکیرند

دزدرا امر نمودم در هر جا که باشد
وهرکس بیابد بیاسا رسانند

وهر کس مال کسي را بتعدي کرفته
باشد مال آن مظلوم را از ظالم کرفته بصاحب مال
رسانند

وباقي

honoured by the kindneſs of his prince, brought forth all that he had, and laid it at the feet of his lord; and thus preſerved both his influence and his honour. Book II.

AND I commanded that if any one of my ſoldiers, exceeding the limits preſcribed him, ſhould injure or oppreſs the weak and the helpleſs, he ſhould be delivered into the hands of the injured perſon, that he might retaliate upon him.

AND if the chiefs or the nobles of any tribe or people extorted from the induſtrious huſbandman his ſmall pittance, I commanded that a fine ſhould be levied on the guilty perſon in proportion to the degree of extortion, and to his ability to make retribution: and if the governor or ſuperintendant ſhould cruelly deſtroy the property of a ſubject, that he ſhould be brought to puniſhment: but I ordained that after conviction, if the guilty perſon was fined, in that caſe corporal puniſhment ſhould not be inflicted; and if corporal puniſhment was inflicted, I ordered that he ſhould not be fined.

ROBBERS and thieves, in whatever place they might be found, or by whomſoever detected, I commanded to be put to death.

AND I ordained, that, if any one ſeized by violence the property of another, the value of that property ſhould be taken from the oppreſſor, and be reſtored to the oppreſſed.

 CON-

وباقي امور از دندان شکستن وچشم
کور کردن وگوش بيني بريدن وشراب خوردن
وزنا کردن اکر از کسی بوقوع آيد در ديوان
قاضي اسلام وقاضي احداث اجلاس نموده انچه
امور شرعي باشند قاضي اسلام در آنها حکم نمايد
وانچه عرفي باشد قاضي احداث تحقيق کرده
بعرض من رساند

تزوک نکاهداشت وزرا

امر نمودم در وزرا چهار صفت احتياط
نمايند اول اصالت ونجابت دويم عقل وکياست
سيوم سلوک ومعاش با سپاه ورعيت چهارم بردباري
ومسالمت
هرکس باين چهار صفت موصوف باشد
ويرا قابل مرتبه وزارت دانند ووزير ومشير سازند
وعنان امور مملکت وسپاه ورعيت بوي سپارند آنکاه
ويرا بچهار چيز امتياز بخشند اعتماد واعتبار واختيار
واقتدار

کامل

CONCERNING other crimes, the breaking of teeth, and the putting out of eyes, and the ſlitting and cutting off the ears and noſe, and wine-drinking and adultery, I ordained that whoever ſhould be guilty of theſe, or other crimes, they ſhould be brought into the court of the eccleſiaſtical and civil judges : that the eccleſiaſtical magiſtrate ſhould decide on thoſe cauſes, which are determinable by the ſacred laws; and that thoſe which did not fall under his cognizance, ſhould be inveſtigated, and laid before me by the civil judge.

CONCERNING THE APPOINTMENT OF MINISTERS.

I ordained that in Vizzeers four qualities ſhould be particularly attended to: Firſt, firmneſs and generoſity: Secondly, underſtanding and ſagacity: Thirdly, the power of living in harmony with the ſoldiers and the ſubjects : Fourthly, patience under difficulties, and talents for the cultivation of peace and tranquillity :

THAT whoever was endowed with theſe four qualities ſhould be conſidered as equal to the office of Vizzeer; ſhould be made both miniſter and counſellor, and the reins of the concerns of the government, of the army, and the ſubjects be delivered over to his care; that preeminence ſhould be conferred upon him by four things, confidence, and eſteem, and diſcretionary power, and authority.

THAT

کامل الوزارت وزیری باشد که رتق وفتق معاملات وامور ملکی ومال را از روی نیکی ونیکذاتی وحسن سلوک صورت دهد واز جایی که نباید گرفت نگیرد وبجایی نباید داد ندهد ودر اوامر ونواهی اثار نجابت واصالت از وی ظاهر گردد ونفاق ودراندازی از وی ظاهر نشود ونام همه کس از سپاه ورعیت به نیکی برد وبدی هیچکس نگوید ونشنود واگر از کسی بدی دیده باشد چنان سلوک نماید که آن شخص از بدی خود باز آید وبد کننده خودرا نیکی کند تا بسوی وی باز گشت نماید

وهر وزیری که بد گوید وبد شنود ودراندازی بکند ومردم نیک را خواهد بواسطه بدی که بوی داشته باشد خراب سازد ویرا از وزارت معزول نماید

وبد ذاتان وحاسدان وکینه داران واشراررا وزارت ندهند چه اثاری که از وزارت اشرار وسفلگان مترتب گردد همین است که دولت وسلطنت زود روی بزوال آورد

چنانچه ملکشاه سلجوقی نظام الملک وزیر خودرا

THAT minifter fhall be equal to his office, who ordereth and conducteth the affairs and concerns of the government, of land, and of property, with uprightnefs, and integrity, and moderation; who taketh not where it fhould not be taken, and remitteth not where it fhould not be remitted; who in his ordinances and prohibitions giveth proofs of lenity and of firmnefs; in whom hypocrify and diffimulation fhall not appear; who fpeaketh well of the foldier and of the fubject; and who neither heareth nor fayeth evil of another; who, if he difcovereth bad defigns in any one, fhall fo conduct himfelf towards him, that he fhall turn back from his iniquitous intentions; and who fhall do good to the man who doeth evil unto him, that he may return into the path of friendfhip. Book II.

LET the Vizzeer who heareth and fayeth evil of others, who foweth contention, and who endeavoureth to ruin a good and virtuous man, from the malice which he beareth unto him, be expelled from his office.

THE office of the Vizzaurut muft not be conferred on the wicked, the envious, the revengeful, or the feditious: for the confequence that fhall follow from the adminiftration of fuch men, is the fpeedy diffolution of the imperial fortune and empire.

THUS it happened to Mullick Shaah Siljokee. He difgraced his Vizzeer Nizzaum ul Moolluk, who

خودرا که بجمع صفات حسنه آراسته بود معزول ساخته وسفله شریری را بجاي وي نصب کرد بشامت اعمال وشرارت وبد نفسي وي بناي سلطنتش روي بانهدام آورد

وهمچنین معتصم بالله عباسي علقمي را که بصفت حسد وکینه موصوف بود وزیرا خود ساخت بواسطه کینه که از خلیفه در خاطر داشت بسخنان منافقاني خلیفه‌را بازي داد وهلاکو خان را ترغیب نموده بر سر خلیفه آورد وویرا گرفتار ساخت ورسید بخلیفه انچه رسید

پس وزیري را اختیار نماید که اصیل ونجیب ونیکذات ونیکو کار باشد که اصل خطا نکند وبد اصل وفا ننماید

وهر وزیري که از راه سلامتي نفس وراستي بامر وزارت قیام نماید وامور ملکي ومالي را از راه صواب ودیانت وامانت پرداخت کند ویرا بمراتب عالیه رسانند

who was adorned with every great and ſhining quality; Book II.
and appointed an ignoble and worthleſs man in his place. By the ill conduct, viciouſneſs, and villainy of that miniſter the foundation of the power of Mullick Shaah was overturned.

In this manner Al Kummi, who was noted for his malevolent and revengeful diſpoſition, was raiſed to the dignity of firſt miniſter by Maatuſſim Billau Ubbauſi. Influenced by the ſecret rancour which he harboured in his ſoul againſt the Khulleefeh, that wicked miniſter deceived his maſter with the language of treachery; and exciting the ambition of Hullaukoo Khaun, drew the powerful arms of that prince on the head of the unſuſpecting Khalif: he cauſed his perſon to be ſeized; and that befell the Khalif which did befall him.

Therefore the Vizzeer to be choſen is a man of illuſtrious deſcent, and of a noble heart, and of a virtuous diſpoſition, and of prudent conduct. The truly illuſtrious ſwerve not from their duty; but in the baſe and ignoble fidelity and good faith are not to be found.

And every Vizzeer who conducteth himſelf in his high ſtation with uprightneſs and integrity; who directeth the various departments of government with rectitude, and with fidelity, and with reſpect to the ſacred laws, let him be exalted to the higheſt dignities.

ووزیــري که از شرارت وبــد نـفسي
معاملات را انجام دهد زود باشد که خیر وبرکت از
آن سلطنت برخیزد

ووزیــر دانا وزیري باشد که بدرشتي
ونرمي کار کند نه بسیار درشت باشد ونه بسیــار
نرم اگر بسیار نرمي بکار برد دنیا طلبان وطماعان
ویرا فرو برند اگر بسیار درشتي نماید از وي بگریزند
وبوي رجوع ننمایند
پس وزیر دانا وزیري باشد که کارخانه
سلطنت به حسن سلوک وفهمیدکي نظام وانــتــظــام
دهــد ودر امــور سلطنت تحــمــل وبردبــاري بکار
برد ومعاملات را بدرشتي ونرمي فیصل دهد
واین قسم وزیري را شریک دولت دانند
چه دولت سلطنت بملک وخـزانه ولشکر قایم باشد
واین هر سه بوزیر دانا اصلاح وانجام یابد
ووزیر جامع الاخلاق وزیــري باشد که
بواسطــه نا ملایمه که بوي رسد کینه ونفاق را در
دل

AND if the minister transacteth the important concerns of empire by villainy and artifice, it shall speedily happen that the power and prosperity of that empire shall pass away.

THAT MINISTER IS A WISE MINISTER, who in his conduct employeth both mildness and severity; who is neither immoderately severe, nor weakly compliant. For if he acteth with too much mildness and compliance, the avaricious and wordly-minded will oppress and bear him down: and if his severity be excessive, the people will fly from before him, and at all times avoid his presence.

THEREFORE THAT MINISTER IS A WISE MINISTER, who regulateth and giveth order to the edifice of royalty by a just knowledge of mankind, and by an uniform and prudent conduct; who in the execution of his office acteth with patience and forbearance, and conducteth the affairs of government with mildness and with severity.

LET such a Vizzeer be considered as a friend and companion in the imperial dignity. For the dignity of empire is supported by extensive territories, by a rich treasury, and by numerous armies: and these three things shall be obtained and secured by a WISE MINISTER.

A PERFECT MINISTER IS THAT MINISTER, who, in consequence of any harshness that shall be offered unto him, permitteth not revenge and enmity to take possession

 of

دل خود راه ندهد اگر کینه دار ومنافق باشد از وي پر حذر باید بود که مبادا بدشمنان دولت سازکاري نماید وخزانه ولشکر را مختل کرداند

وزیر عاقل وزیري باشد که رعیت را بیک دست کیرد وسپاه را بیک دست واز جايء که نباید کرفت نکیرد وبجايء که نباید داد ندهد وحزم واحتیاط را از دست ندهد وبراستي ودرستي معامله نماید ونظر بر عواقب امور کند ودر هنکامه رتق وفتق معاملات خصم را در مقابلهء خود نه بیند

وزیر کاردان کارکذار وزیري باشد که معموري مملکت ورفاهت رعیت وجمعیت سپاه وتوفیر خزانه را در نظر داشته باشد واموري که به دولت سلطنت نفع رساند در تمشیت آن سعي نماید واموري که بسلطنت ضرر رساند در دفع آن بمال وجان ساعي باشد ومهمات سپاه ورعیت را بر وجه خیر وصلاح فیصل دهد

ووزیر

of his ſoul. If he be malignant, and harbour revenge, he muſt be watched with care and with caution; leſt he enter into confederacies with the enemies of the imperial power, and involve in confuſion the revenues and the army of his prince. Book II.

An intelligent and sagacious minister is that minister, who ſupporteth the ſubject with one hand, and with the other hand holdeth up the ſoldier; who receiveth not whence it ſhould not be received; and who giveth not where it ſhould not be given; who letteth not vigilance and circumſpection forth from his hand; who acteth with uprightneſs and integrity; who looketh forward to the concluſion and conſequences of every tranſaction; and who in negotiating the affairs of the empire ſeeth not his enemy before him.

That minister is an experienced and active minister, who keepeth in his eye the cultivation and population of the country, and the proſperity of the ſubjects, and the ſtrength of the army, and the fulneſs of the treaſury; who exerteth himſelf in promoting thoſe meaſures which are profitable to government, and hazardeth his fortune and his life in counteracting thoſe, from which evil may follow to the imperial dignity; and who directeth the concerns of the ſoldier and the ſubject with prudence and deliberation.

A vir-

وزیر نیکو محضر وزیري باشد که اعمال خیرش غالب بر افعال شر وي بود

چنین بمسامع من رسید که افعال ذمیمه نظام الملک مغلوب اعمال خیرش بوده در آن وقتي که وي اراده حج کرد یکي از رجال الله بوي گفت همین عمل خیري که در دولت ملکشاه از تو صادر میشود که بندهاي خدا از تو نفع مي بینند برابر حج است

وبعرض من رسید که علي بن لقطي که وزیر هارون الرشید بود چون نفع وي بخلق خدا بسیار میرسید روزي که ارادهء ترک وزارت نمود یکي از ایمه دین بوي نوشت که ترا است که بر درگاه خلیفه ملازم امر وزارت باشي وجداي‌ء اختیار نکني که امداد ونفعي که به بندگان خدا میرساني سر آمد جمیع اعمال وافعال حسنه تو باشد

وچنین شنیدم که چون از حضرت رسول صلي الله علیه وسلم سوال کردند که اگر شما به نبوت ورسالت مبعوث نمي شدید بکدام کار اشتغال

A VIRTUOUS MINISTER IS THAT MINISTER, whofe good qualities predominate over his failings. Book II.

THUS I have heard, that the failings of Nizzaum ul Moolluk were vanquifhed by his virtues. At that time when he refolved to perform the holy pilgrimage, one of the men of God faid unto him; "Thy "good actions which fhine forth in the glory and the "power of Mullick Shaah, and the bleffings which the "people of the Almighty receive from thy hands, are "equal to all the merits of pilgrimage and of fanctity."

AND it has alfo been related unto me, that on the day when Aali Ben Luckti, who was the minifter of Hauroon ul Rufheed, determined to retire from the Vizzaurut; as his adminiftration had been favourable to the people of God, one of the holy priefts wrote to him, faying, "Thou fhalt continue to execute thy office in the "palace of the Khalif; thou fhalt not relinquifh thy au- "thority: for the comforts and the benefits which thou "conferreft on the fervants of the Almighty, are fuperior "to all the good and glorious actions of thy life."

AND fo alfo I have heard, that when it was demanded of the holy prophet, (on whom be the protection of God) "If thou hadft not been fent forth "the meffenger and prophet of the Almighty, what oc- "cupation wouldeft thou have chofen?" He anfwered, faying,

اشتغال میفرمودید فرمودند که خدمت سلاطین اختیار میکردم تا بخلق خدا نفع رسانم

از این جهت بود که وزارت وسپهسالاري الیاس خواجه پسر تغلقتیمور خان را قبول کرده بودم که امداد خلق نمایم واز مددکاري خلق خدا بود که الله تعالي مرا بمرتبه سلطنت رسانید

ووزیري که بتدبیر وشمشیر ملکي را مسخر سازد یا نگاهداري ملک نماید آن وزیر را عزیز ومحترم دارند وبر مراتبش بیفزایند ووبرا صاحب السیف والقلم خطاب دهند

ووزیر خردمند وهوشمند وزیري باشد که براي وتدبیر لشکریرا متفرق سازد وبسازکاري وخوش سلوک لشکریرا متفق گرداند وافواج دشمن را بخود رام کند ونگاهبان ولي نعمت خود باشد وهر مهمي ومشکلي که پادشاه را پیش آید به راي وتدبیر ودور بیني آن مشکل را آسان گرداند اگر بستگي

ſaying, "I would have ſought the ſervice of princes; "that I might have been able to do good to the ſervants "of my Creator." Book II.

And it was on this account that I conſented to accept the employments of miniſter and general from Ouleaus Khaujeh, the ſon of Tughulluk Timour Khaun; that I might ſuccour and ſupport the people. And from the aſſiſtance and protection which I afforded to his ſervants, it may have come to paſs that Almighty God hath exalted me to the throne of empire.

And if a miniſter by ſkilful meaſures, or by the ſword, conquereth or ſaveth a kingdom, let him be held in honour and reſpect; and let him be exalted and ſtiled, The lord of the sword and the pen.

A skilful and able minister is that minister, who, when neceſſary, can by his counſels and abilities diſperſe and divide the power of armies; and who, when occaſion calleth, can by well-adapted and ſkilful meaſures unite them together; who hath the capacity to ſow diviſions among the forces of the enemy, and to make them ſubſervient to his views, and to be the conſervator of his prince and maſter; who can, by his ſagacity, and wiſdom, and foreſight reſolve and render eaſy the momentous concerns and difficulties which ſurround a king; and who,

 if

بستکي در امور سلطنت بهم رسد آنرا بسر انکشت عقل ونکر بکشاید

چنانچه در وقتي که علي بیک چون غرباني مرا در بند انداخت ودر خانه پسر از کیک مقید ساخت عزیز الدین که از وزراي من بود از ترمذ ایلغار کرده خودرا بمن رسانید وعلي بیک را در خواب کرد وچشم ویرا از من پوشانید ومرا قرت داد تا ببازوي شجاعت ومردي بضرب شمشیر از میان نکاهبانان بر آمده نجات یافتم چنانچه نظام الملک سلطان ملکشاه را از بند قیصر خلاص ساخت

پس این چنین وزیري را شریک دولت دانند وعزیز دارند واز کفتار او تجاوز ننمایند که انچه کوید همه از روي عقل باشد

اکر پادشاه ظالم باشد ووزیرش عادل بود تدارک ظلم پادشاه میشود لیکن اکر وزیر ظالم باشد زود باشد که سلسله امور سلطنت برهم خورد

تزوک

f the affairs of empire be involved in confufion, can re-luce them to order by the hand of underftanding and ·eflection. Book II.

THUS at the time that Aali Beg Choun Ghoorbauni feized on my perfon, and confined me in a loathfome dungeon, filled with vermin; Aazeez u deen, who was one of my Vizzeers, came to me from Turmuz with fpeed; and lulling to fleep the attention of Aali Beg, and hiding his eyes from his prifoner, he gave fuch vigour to my hopes, that with the arm of fortitude and refolution, and by the edge of the fword, I extricated myfelf from the guards which were ftationed over me, and recovered my freedom. In the like manner Nizzaum ul Moolluk delivered Mullick Shaah from the hands of Keefur.

LET therefore fuch a minifter be accounted the companion of the imperial fortune; let him be treated with kindnefs and affection, and let not his counfels be difregarded: for that which he fayeth, proceedeth from wifdom and underftanding.

If a king be oppreffive, and his Vizzeer be juft, the oppreffions of the king are moderated and rectified by the juftice of the Vizzeer; but if the Vizzeer be oppreffive, the affairs of that government fhall be fpeedily involved in confufion.

تـــزوک مرتبه امارت وايالت

امــر نـهودم که به سيصد وسيزده مرد که نوکران خاص الخـــاص من بـــودند امارت بدهـــند واين مردم بودند که باصالت ونجابت وعقل وکياست وتهور وشجاعت وتدبير وحزم واحتياط ودور بيني وعاقبت انديشي موصوف بودند

واز براي هريک کوتل* تعين کردم اکر يکي از ايشان را موت وفوت پـــيـــش آيد آن کوتل جانشين وي باشد وآن کوتل را منـــتـــظر الامارت نام نـــهـــادم

واين سيصد وسيـــزده امير من صاحبان عقل وهوش وبـــزم ورزم وصف آراي ولشکر شـــکـــنـــي بـــودند

وبتجـــربـــه من رسيده که لايـــق امارت وايالت مردي تواند بود که رموز جنک وشيوه شکست دادن غنيم را در يابد ووقت جنک دل از دست ندهد ودست وپا کم نکند وافـــواج را کار بفرمايد واکر در صفوف لشکر رخنه بظهور رسد آن رخنه را تواند بربـــســـت

وامير

REGULATIONS CONCERNING THE APPOINTMENT OF SUPERIOR OFFICERS.

I commanded that three hundred and thirteen perſons from among my choſen and ſuperior ſervants ſhould be advanced to exalted dignities. And thoſe were men who were renowned for their high lineage, and for nobleneſs of mind, and for underſtanding, and for penetration, and for reſolution, and for intrepidity, and for ſkill, and for vigilance, and for caution, and for foreſight, and for deep reflection.

AND to each of them I appointed another perſon, who on the death of the firſt ſhould ſucceed to his rank and dignity; and him I entitled AN EXPECTER OF PREFERMENT.

AND theſe three hundred and thirteen Ameers were men of judgement and of knowledge; and they were learned in the arts of peace and of war; and they were ſkilled in the evolutions of armies, and in breaking the lines of the enemy.

FOR by experience it is known unto me, that he only is equal to ſtations of power and dignity, who is well acquainted with the military art, and with the various modes of breaking and defeating hoſtile armies; who in the hour of battle giveth not his heart forth from his hand, nor permitteth apprehenſion and terror to take poſſeſſion of his ſoul; who can direct the efforts of his troops; and if their ranks be thrown into confuſion, can by his abilities reſtore them to order.

HE

وامیر الامرا او تواند بود که در بزم ورزم نایب وقایم مقام من باشد وبشوکت ومهابت تواند که لشکریرا کار فرماید وهرکس را که مخالفت وي کند تواند که سیاست نماید

وامر نمودم که از جمله سیصد وسیزده نفر چهار کس بیکلر بیکي باشند ویک نفر امیر الامراء مقرر باشد که حکم وي در یساقها وجنگها بر امرا وسایر سپاه جاري باشد ووي در حضور من نایب من باشد

دوازده مرد دیگررا که صاحب غیرت وناموس بودند بدین ترتیب امارت دادم

امیر اول را امارت هزار کس داده بر ایشان امیر گردانیدم وامیر دوم را امارت دو هزار کس دادم وبر آن دو هزار کس امیر ساختم همچنین امیر سیوم وچهارم وپنجم را بر سه هزار چهار هزار پنج هزار کس امیر گردانیدم تا دوازده امیر بهمین ترتیب بر شش هزار کس تا دوازده هزار کس امیر ساختم وهریک را بترتیب امارت نایب دیگري مقرر نمودم

چنانچه امیر اول نایب امیر دوم وامیر

HE is capable of filling the ftation of chief of the Omraus, who is worthy of being my lieutenant in peace and in war; who can rule the armies with majefty and with authority; and who hath the vigour to chaftize thofe who rife in oppofition to his commands. Book II.

I commanded, that of the fore-going three hundred and thirteen Ameers, four fhould be appointed Beglerbegs; † and that one fhould be exalted to the dignity of Ameer ul Omrau: whofe authority fhould be over the Ameers and the army, in the field and in action; and who in my prefence fhould act as my deputy.

TWELVE OTHER PERSONS, MEN OF REPUTATION AND RENOWN, I EXALTED TO HIGH COMMANDS, ACCORDING TO THIS ORDER.

To the firft Ameer I gave in charge a thoufand men, and appointed him commander over them. And to the fecond Ameer I gave the command of two thoufand men; and appointed him their chief. And, in the fame manner, to the third, and the fourth, and the fifth Ameer I gave the command of three, and four, and five thoufand men: and thus from the fixth to the twelfth Ameer, from fix thoufand up to twelve thoufand. And each, according to his rank, I appointed the deputy and reprefentative of his fuperior.

THUS I appointed the firft Ameer the deputy of the fecond, and the fecond Ameer the deputy of the

† i. e. Generals or commanders of the firft rank.

دوم نایب سیوم همچنین امیر یازدهم را نایب امیر
دوازدهم ساختم وامیر دوازدهم نایب امیر الامرا باشد
وامیر الامرا نایب من باشد تا اگر قضیه پیش آید
نایب قایم مقام وي کردد

واز جمله سیصد وسیزده مرد امر نمودم
که صد مردرا اون باشي نمایند وصد کس را یوز
باشي وصد کس را مینک باشي

وامر کردم که در وقت چار وپلچار* امیر
الامرا بامرا ومینک باشیان ویوز باشیان واون باشیان
خبر رسانند وکار اون باشي را به یوز باشي نفرمایند
همچنین کار یوز باشي را به مینک باشي
وکار مینک باشي را بامیر وکار امیر را بامیر الامرا
نفرمایند
ومهمي که باون باشي بانجام رسد به
یوز باشي محتاج نشوند وهمچنین کاري که از یوز
باشي بر آید بمینک باشي محتاج نکردانند
وهریک از امرا که از روي رغبت کار
طلب باشد بوي بفرمایند

تنزک

the third; thus alſo the eleventh Ameer the deputy of the twelfth Ameer, and the twelfth Ameer the deputy of the Ameer ul Omrau, and the Ameer ul Omrau my deputy: that if an accident ſhould happen, the one might ſupply the place of another. Book II.

I alſo commanded that from amongſt theſe three hundred and thirteen Ameers, a hundred ſhould be ſtiled Ounbauſhees, that one other hundred ſhould be called Euzbauſhees, and that the third hundred ſhould be ſtiled Mingbauſhees.

And I ordained that in times of ſervice the Ameer ul Omrau ſhould iſſue orders to the Ameers, and the Mingbauſhees, and the Euzbauſhees, and the Ounbauſhees: and that the duty of the Ounbauſhee ſhould not be impoſed on the Euzbauſhee; and in the like manner that the duty of the Euzbauſhee ſhould not be impoſed on the Mingbauſhee; nor the duty of the Mingbauſhee on the Ameer; nor the duty of the Ameer on the Ameer ul Omrau:

And that on ſuch ſervice as might be executed by an Ounbauſhee, an Euzbauſhee ſhould not be ordered; and that a Mingbauſhee ſhould not be ſent on a ſervice which could be performed by an Euzbauſhee:

And that every one of the Ameers, who, from a ſpirit of enterpriſe, demanded employment, that his requeſt ſhould be granted.

تـزک تربـیـت سپاه از مرتبهء ادني تا
بـمـرتـبـه اعـلـي

امر نمودم که از بـهـادرانیکه که
شمشیر نمایان زده باشد در شمشیـر اول اون باشي
نهایند ودر شمشیر دوم یوز باشي کنند ودر شمشیر
سیوم مینک باشي سازند وتابـینان اون باشي را در
شمشیر اول اون باشي گردانند

وامـر نمودم که شمشیر حفـظ را منظور
ندارند که گاو هم شاخ میزنند پس نظر بر اصالت
ونجابت سپاهي هم باید کرد

ومینک بـاشي چـون بضرب شمشـیـر
فوجي را بشکنند امیر اول گردانند وامیر اول چون
صف شکني نماید امیر دوم سازند وهمچنین هر
امیري که کار نمایان کرده فوج شکني کند از
مرتبه وي بالاتـر ترقـي فرمایند وسایـر سپاه چون
شمشیر بزنند علوفه ایشان بـیفزایند

وهر

REGULATIONS OF PROMOTIONS AND REWARDS TO MY SOLDIERS FROM THE MEANEST TO THE MOST EXALTED.

I ordained, if any one of my ſelect ſoldiers diſtinguiſhed himſelf in battle, that in recompence for the firſt exploit he ſhould be made an Ounbauſhee, and for the ſecond exploit an Euzbauſhee, and for the third exploit a Mingbauſhee; and that the Taubeenaun † of the Ounbauſhee ſhould for the firſt exploit be raiſed to the rank of Ounbauſhee.

I ordained alſo, that an atchievement which ſprung from attention to perſonal ſafety in the moment of peril, ſhould not be regarded: for the ox will ſometimes ſtrike with his horns, and turn upon his purſuers. Therefore the firmneſs and the ſpirit of the ſoldier muſt alſo be conſidered.

I commanded, when a Mingbauſhee vanquiſhed the forces of his antagoniſt by the edge of the ſword, that he ſhould be raiſed to the rank of firſt Ameer: and that the firſt Ameer, on defeating the army of his foe, ſhould be appointed ſecond Ameer: and thus, that every Ameer who ſignalized his valour and abilities, and overthrew the forces of his enemy, ſhould be promoted from his own to a ſuperior ſtation: and that the private ſoldiers who diſtinguiſhed themſelves in battle, ſhould be rewarded by an increaſe of pay.

† i.e. The inferior to the Ounbauſhee.

وهر سپاهي که در وقت کار روي
گرداند ويرا کورنش ندهند واکر مضطر شده روي
کردان شده باشد معذورش دارند واکر واهمه بر
وي غلبه کرده باشد ويرا باولي* بدهند وهر سپاهي
که شمشير زند وزخم بردارد ويرا جلدو* بدهند واکر
زخم برداشته رو کردان شده باشد ويرا تحسين
نمايند وزخم خوردن ويرا اعتبار کنند که اکر وي به
غنيم نرسيده باشد اما غنيم بوي رسيده وزخم وي
کواه حال وي باشد

وحق سپاهي را ضايع نسازند وهر سپاهي
که به پيري رسد ويرا از علوفه ومرتبه محروم ومعزول
نکردانند وکار سپاه را پوشيده ندارند ومردم سپاهي
که حيات باقي خودرا بمال فاني ميفروشند مستحق
جلدو* باشند ولايق انعام وتربيت اکر ويرا از انعام
محروم سازند وکارش را پوشيده دارند بي انصافي
کرده باشند

وامر نمودم که هر اميري ووزيري وسپاهي
که حق خدمت بر دولت من ثابت کرده باشد

† This word is Mogul, and the meaning unknown.

ولشکري

To every ſoldier who turned his back in the hour of action, I ordered that Koorniſh † ſhould not be given; and that if he fled from abſolute neceſſity, he ſhould be pardoned; and that if he ſhould be ſtruck with a panic, and fly in conſequence thereof, that he ſhould be pardoned alſo; ‡ and that to every ſoldier, who ſhould fight with reſolution, and be wounded in action, a compenſation ſhould be given; and that if he ſhould be wounded in battle, and then retire from the field, his conduct ſhould be applauded. The wound which he had received ſhould be conſidered as a proof, that if he reached not to the enemy, yet the arm of the enemy extended unto him: his wound ſhould be a witneſs in his favour.

I ordained that the right of the warrior ſhould not be injured; and that the ſoldier who had grown in years ſhould not be deprived of his ſtation or his wages; and that the actions of the ſoldier ſhould not be ſuppreſſed: for thoſe men who ſell their permanent happineſs for periſhable honour, merit compenſation, and are worthy of reward and encouragement. If a ſoldier ſhould be deprived of his reward, and his actions ſhould be hidden from the light, it would be an act of injuſtice.

I ordained that every chief, miniſter, and ſoldier, who by his ſervices had eſtabliſhed a claim on my fortune; who had defeated an army, or reduced a

‡ The Mogul word is *Bauwulli*, and the ſenſe is doubtful.

king-

ولشكري را شكست داده يا ملكي را مسخر نموده
يا شمشيري زده باشد حق خدمت ويرا منظور دارند
وحق ويرا ادا نمايند

وپيران سپاهرا بعزت بدارند وسخنان از
ايشان بشنوند كه انچه ايشان بگويند از تجربه خواهد
بود وايشانرا مصالح كارخانه سلطنت دانند بعد از
ايشان فرزندان ايشان را قايم مقام ايشان نمايند

وامر نمودم كه هر سپاهي از جانب غنيم
گرفتار كرده ويرا نكشند ومختار گردانند اگر
نوكري قبول كند نوكر سازند والا آزاد گردانند
چنانچه من چهار هزار رومي را آزاد كردم

وهر سپاه كه از جانب غنيم شمشير زند
وحق نمك بجاي آورد خواه از روي اختيار خواه از
روي اضطرار اگر التجا بدرگاه من آورد بروي
اعتماد نمايند وعزيز دارند كه وفاداري بصاحب خود
كرده وحق نمك بجاي آورده

چنانچه من به شير بهرام كردم كه وي
در جنگ امير حسين بمن در جنگ رو بر رو شد
وشمشيرها نمايان زد چون از روي اضطرار بمن پناه
آورد ويرا احترام كردم

ومنكلي

kingdom, or diſtinguiſhed his valour in the hour of battle; that his claims ſhould be regarded, and that the price of his ſervices ſhould be paid unto him :

AND that the aged warriors ſhould be treated with honour and attention ; and that their counſel and opinion ſhould be heard (for that which they ſay, muſt proceed from experience) and that they ſhould be conſidered as the ornaments of my empire ; and that on their demiſe, their ſons ſhould ſucceed to their ſtations and dignities.

I ordained that the hoſtile ſoldier taken in battle ſhould not be put to death ; and that military ſervice and freedom ſhould be offered to his choice ; that if he conſented to enter into my ſervice, he ſhould be received ; if not, that he ſhould be ſet at liberty. In this manner I once gave freedom to 4000 Roomi. †

I ordered that every ſoldier who had performed his duty, and fought with valour on the ſide of my enemy, if, from choice or neceſſity, he ſought ſhelter under my authority, that he ſhould be received with confidence, and treated with honour and regard : ſince he had performed his duty, and acted with fidelity to his former maſter.

THUS I rewarded Share Behraum ; who in an action with Ameer Hooſſein oppoſed me face to face, and fought with aſtoniſhing valour : when through neceſſity he fled to me for protection, I received him with honour.

† Turks.

THUS

ومنكلي بوغا در جنك بلخ بر من لشكر
كشيد ومن پيش از جنك بوي پيغام داده خواستم
بطرف خود بكشم وي نمك تغلقتيمور خان را فراموش
نكرد ولشكر آراي كرده با من جنك مرداني كرد
وهزيمت يافت

وروزي كه از روي اختيار بمن التجا
آورد وزانو زد پايه قدر ومرتبه ويرا بلند ساختم ومشمول
عنايت خود كردانيدم وچندان عنايت كردم كه انچه
در خاطر داشت فراموش كرد وويرا در هر مجلس
آفرين ورحمت باد ميكفتم

چون مردي بود مردانه در دولت من
كارهاء مردانه نمايان كرد ومارا ممنون ساخت ودر
جنك ازربايجان كه با قرا يوسف مقابله اتفاق افتاد
وقتي كه سپاه من مضطرب شده بودند وي سري از
سرهاي سران لشكر قرا يوسف را بر سر نيزه كرده بلند
ساخت وسر قرا يوسف نام نهاد ودر لشكر در داد كه
قرا يوسف كشته شده ولشكررا دل داد وبر قلب فوج
قرا يوسف هجوم آورد وقرا يوسف را هزيمت داد ومن
فتح قرا يوسف را بنام وي نوشتم وبر مراتبش افزودم

تـزك

THUS alſo Munguli Booghau, in the war of Bullukh, advanced with an army againſt me; and before the engagement commenced, I ſent propoſals unto him, and endeavoured to draw him over to my ſide. But he forgot not his duty to Tughulluk Timour Khaun; and he formed his troops in order of battle, and he charged my forces with undaunted reſolution, and he was defeated.

AND when he afterwards voluntarily came unto me, and kneeled to my authority, I raiſed him to an exalted ſtation, and I included him in the number of my moſt favoured ſervants; and on all occaſions I praiſed and applauded his conduct. And ſuch were the favours which I conferred upon him, that if any reſentment remained in his heart, it was totally obliterated.

AS he was a bold and intrepid warrior, he ſignalized himſelf in my ſervice, and conferred obligations upon me. And in the war of Azzurbauejaun, when I encountered Kurrau Euſoof, in the moment that my troops were diſcouraged and thrown into confuſion, he placed upon the point of his ſpear the head of an hoſtile commander; and he named it the head of Kurrau Euſoof, and called aloud to my forces, that Kurrau Euſoof was ſlain; and he gave courage to my ſoldiers. And he ruſhed on the centre of Kurrau Euſoof's line, and drove him from the field. And this victory over Kurrau Euſoof I imputed to Munguli Booghau; and I exalted him to a ſuperior rank.

 REGULA-

تزک تربیت کردن امرا ووزرا وسپاه
ورعیت بانعام وجلدو*

امر کردم که هر امیري که ملکي را مسخر کرداند
یا لشکري را شکست دهد ویرا بسه چیز امتیاز دهند
بخطاب وطوغ ونقاره وویرا بهادر لقب کنند وشریک
دولت وسلطنت دانند ودر مجلس کنکاش داخل
سازند وولایت سرحد بوي حواله نمایند وامرا را تابع
وي کردانند وهر امیري که توره را بشکند یا امیر
زاده را شکست دهد یا خاني را منهزم اورا بهمان
روش بنوازند

چنانچه امیر ایکو تیمور را که بر
اروس خان تعین نمودم وویرا شکست داد بوي
تومان وطوغ وعلم ونقاره دادم وویرا شریک دولت
خود ساختم ووزیر ومشیر خود کردانیدم ودر کنکاش
خود داخل کردانیده سرحد ارزاني داشتم وامرا را
بوي تابع کردانیدم

وحاسدان در حق وي سخنان کفتند
که الوس اورس خان را غارت کرده واموال واسباب را

† A kind of kettle-drum.

خود

Book II.

REGULATIONS FOR ENCOURAGING MY AMEERS, AND MY VIZZEERS, AND MY SOLDIERS, AND MY SUBJECTS, BY REWARDS AND BY HONOURS.

I ordained that every Ameer who ſhould reduce a kingdom, or defeat an army, ſhould be exalted by three things, by a title of honour, by the ſtandard, and by the Niccaureh; † and that he ſhould be dignified with the appellation of Bahaudur; ‡ and that he ſhould be conſidered as the aſſociate of the royal power and dignity; and that he ſhould be admitted a member of my imperial council; and that the government of a frontier province ſhould be conferred upon him; and that Ameers ſhould be placed under his command. I alſo ordained that every Ameer who defeated a prince, or the ſon of a prince, or a Khaun, ſhould be exalted after the ſame manner.

THUS I rewarded Ameer Eekoo Timour; whom I had appointed to reduce Auroos Khaun. He conquered that prince; and I conferred upon him a Toumaun, || the ſtandard, the military enſign, and the Niccaureh; I made him the aſſociate of my fortune; and I appointed him my Vizzeer and my adviſer; and I gave him a place in my imperial council; and I conferred upon him the government of a frontier province; and I placed Ameers under his command.

AND the envious uttered inſinuations againſt him, that he had plundered the hord of Auroos Khaun, and that he had taken the ſpoils to himſelf.

‡ The Brave.
|| The command of 10,000 men.

 And

خود متصرف شده وازین سخنان مزاج مرا از وي منحرف ساختند لیکن قصه بهرام جوبین که بمسامع من رسیده بود بتجربه برداشته بودم

که چون خاقان سیصد هزار ترک خونخوار بر هرمز بن نوشروان لشکر کشید ووي بهرام جوبین را که وزیر ومشیر وسپه سالار نوشروان بود با سیصد بیست هزار مرد ایراني رو بر رو خاقان فرستاد ووي در مقابله خاقان در آمد وسه شبان روز در قتال وجدال بود تا آنکه خاقانرا شکست داد وحقیقت را بهرمز عرضه داشت نمود وغنایمي که بدست آورده بود بخدمت هرمز فرستاد

وحاسدان وغمازان که در مجلس هرمز راه سخن داشتند غمازي نموده کفتند که بهرام مبلغهاي کلي در میان نکاهداشت وشمشیر وکلاه مرصع وموزه مکلل به جواهر قیمتي خاقان را خود متصرف شده

وهرمز از خام طمعي کار وخدمت بهرام را پوشیده داشت وسخن اهل غرض وارباب افترا را راست دانست وویرا خاین وکنه کار ساخت واز براي وي معجري زنان وطوق وزنجیر فرستاد

ویهرام

And my affections were turned aside from Eekoo Timour by their insinuations: but I had heard the history of Behraum Joubeen, and from thence I had acquired experience. Book II.

For when the Khaukaun advanced against Hurmuz, the son of Nousharevaun, with an army of three hundred thousand sanguinary Toorks; that prince sent forth Behraum Joubeen (who had been the minister, and the counsellor, and the general of his father) with three hundred and twenty thousand Persians to oppose him. And he engaged that prince; and for three days, and for three nights, the slaughter continued with great fury; till at length he defeated the Khaukaun, and dispatched intelligence of his victory to Hurmuz: and he also sent unto him the spoils which he had taken.

And the envious and the slanderous, who influenced the councils of Hurmuz, forged accusations against him, saying, "Behraum hath secreted the treasures of the enemy; and he hath seized to himself the sword, and the crown, and the buskins of the Khaukaun (ornamented and adorned with jewels of price)."

And Hurmuz, from a mean and contemptible avarice, forgot the services of Behraum; and he credited the accusations of the slanderous and self-interested, and pronounced him a traitor and a criminal; and, *in token of his anger and contempt*, sent a chain unto him, and a collar, and the veil of a woman.

And

وبهرام طوق در کردن وزنجیر در پاء کرده
لباس زنان پوشید وامرا وسران سپاه را طلب نموده
دربار عام داد وچون سرداران وسایر سپاه این حال
مشاهده نمودند هرمزرا مطعون داشته دل خودهارا از
اخلاص هرمز برداشتند

وباتفاق بهرام جوبین بدرگاه هرمز آمده
ویرا از سلطنت خلع نمودند وخسرو پرویزرا بر تخت
سلطنت مملکت عجم نشانیدند

چون این تجربه برداشته بودم بجهت
این که مطعون سپاه نکردم امیر ایکو تیموررا طلب
داشته مجلس آراستم وبار عام دادم واموال واشیایی
که از الوس اروس خان غنیمت شده بود همه را جمع
آورده بامیر ایکو تیمور ودیکر بهادران وسپاهیانی که
همراه وي شمشیرها زده بودند انعام فرمودم

وامر نمودم که هر امیري که در هنکام
جنک خودرا نکاهدارد وفوج مقابل خودرا بشکند در
مرتبه اش بیفزایند

چنانچه

AND Behraum Joubeen placed the collar on his neck, and on his feet he faſtened the chain, and he cloathed himſelf in the female attire. And he called the Ameers and the chiefs of the ſoldiers together, and, thus habited, he gave public audience to his people. And when the chiefs and the forces beheld the ſituation of Behraum, they uttered revilings againſt their prince, and they turned their hearts from their duty to Hurmuz. Book II.

AND under the banners of Behraum Joubeen, they proceeded to the palace of the King; and they deprived him of his regal authority; and they ſeated Khiſſuro Purvaze upon the throne of the Perſian empire.

HAVING acquired this experience, that I might not draw upon me the revilings of my people, I ordered Eekoo Timour to appear before me; and I ſeated myſelf on my throne in the midſt of my chiefs; and I gave admiſſion to the people at large. And I commanded the wealth and the effects which had been taken from the tribe of Auroos Khaun to be brought forth; and I conferred the whole of the ſpoils on Ameer Eekoo Timour, and on the warriors and the ſoldiers who had fought under his command.

AND I ordained that every Ameer who acted with firmneſs in the day of battle, and defeated the enemy oppoſed unto him, ſhould be promoted to a ſuperior ſtation.

THUS,

چنانچه تابان بهادر خودرا در جنک توقتمش خان بعلمدار رسانید وعلم ویرا نکون ساخت وزخمها برداشت مدعیان وحاسدان وي خواستند که کار ویرا بپوشند از انصاف من نکنجید که از کار وي چشم پوشم وبوي امارت دادم وتربیت کردم وعلم بوي ارزانی داشتم

وامر نمودم که چون یکي از اون باشیان ویوز باشیان ومینک باشیان فوج شکني نماید در جلدوي* اون باشي حکومت شهري بدهند ودر جلدوي یوز باشي حکومت مملکتي ارزاني دارند

چنانچه برلاس بهادر که یوز باشي بود در جنک توقتمش خان به غنیم خود رو بر رو شد وفوج غنیم را شکست داد حکومت مملکت حصار شادمان را بوي مقرر داشتم

وامر نمودم که چون مینک باشي فوج غنیم خود را شکست دهد ویرا والي مملکت کردانند چنانچه محمد ازاد در جنک کتور جماعه سپاه پوشانرا که برهان اغلان را هزیمت داده بودند شکست

THUS, in an engagement with Touktummish Khaun, Taubaun Bahaudur penetrated to the standard-bearer of that prince, and inverted the standard; and he was wounded in many places. And his enemies and the enviers of his renown sought to bury his valour in oblivion: but it was not consistent with my justice that I should shut my eyes to the merits of Taubaun. And I exalted him to a government; and I received him into my favour; and I conferred upon him the standard of honour.

AND I ordained, if an Ounbaushee, or an Euzbaushee, or a Mingbaushee Ameer should vanquish the forces of an enemy; that in reward to an Ounbaushee the government of a city should be given; and that the reward of an Euzbaushee should be the command of a province.

THUS, to Burlaus Bahaudur, who was an Euzbaushee, and who in the war with Touktummish Khaun engaged his enemy and defeated the army of the foe, I gave the command of the province of Hissaur Shaudumaun.

AND I ordained, when a Mingbaushee defeated the forces of his antagonist, that he should be appointed the lord of a principality. Thus, when Mahummud Auzaud, in the war of Kuttour, vanquished the Seah poshaun, † who had defeated Burhaun Aghlaun, I

† *Wearers of black*; so named from the colour of their habits. They inhabited the mountains south of Buddukhshaun.

شکست داده بود ویرا والي مملکت قندز وکولاب
کردانیدم

وامر نمودم که هریک از امرا که
مملکتي را مسخر کردانیده از تصرف غنیم بر آورد
آن مملکت را تا سه سال بانعام وي مقرر دارند

وامر کردم که بهادري که شمشیر زند
کلنک* با اناقه* مرصع وکمر وشمشیر واسب بجلدوي
وي ارزاني دارند وبمرتبه اون باشي امتیاز دهند تا
آنکه در شمشیر دویم وسیوم بمرتبه یوز باشي ومینک
باشي برسد

تزوک عطاي طبل وعلم

امر نمودم که بهریک از امراي دوازدهکانه
یک علم ونقاره بدهند وبامیر الامرا علم ونقاره
وتومان طوغ وچر طوغ ارزاني دارند
ومینک باشي را طوغي ونغیري بدهند
ویوز باشي واون باشي را طبل بدهند وبه امراي

† Thefe words are Mogul, and their fignifications unknown.
‡ A belt, or girdle.
‖ The Toumaun Toghe and Cher Toghe are alfo a fort of ftandards or fpears,

اویماق

appointed him to the dominion of the principality of Kunduz and Goulaub. Book II.

And I ordained, whoever of my Ameers ſubdued and wreſted a kingdom from the hands of the enemy, that for the ſpace of three years the vicegerency of that kingdom ſhould be conferred upon him as a reward.

And I commanded that the ſelect ſoldier who diſtinguiſhed himſelf in battle, ſhould be rewarded with a Kullung, † or embroidered Autaukeh, † with a horſe, and with a ſword, and with a Kummur; ‡ and that he ſhould be raiſed to the rank of an Ounbauſhee: ſo that for the ſecond, and the third atchievement he might riſe to the ſtations of Euzbauſhee, and of Mingbauſhee.

Regulations for conferring the honours of the Niccaureh and the standard.

I ordained that one ſtandard, and one Niccaureh ſhould be conferred on each of the twelve ſelect Ameers; and that the ſtandard, and the Niccaureh, and the Toumaun Toghe, and the Cher Toghe, || ſhould be granted to the Ameer ul Omrau:

And that a Toghe, and a Nuſſeer § ſhould be allowed to the Mingbauſhee Ameer, and a drum to the Euzbauſhee and Ounbauſhee Ameers; and that to the

ſpears, with certain figures on the ſummit, marking the rank and dignity of thoſe to whom they belong.

§ A ſort of trumpet.

 Ouyemauk

اویماق یرغوي* ارزاني دارند وبچهار بیکار بسبکي هریک علم ونقاره وچر طوغ ویرغوي بدهند

وهریک از امرا که فوج شکني نمایند یا ملکي مسخر سازند اکر امیر اول باشد امیر دویم سازند واکر امیر دویم باشد بمرتبه امیر سیوم رسانند واکر امیر سیوم باشد بمرتبه امیر چهارم رسانند همچنین تا یازدهم که اکر امیر یازدهم باشد امیر دوازدهم کردانند وعلم وطوغ ونقاره بدهند

چنانچه بامیر اول یک طوغ وبامیر دوم دو وسیوم سه وبامیر چهارم چهار طوغ ونقاره بدهند تا آنکه خودرا بمرتبه تومان طوغ وچر طوغ رسانند

تزوک سامان وسر انجام سپاه

امر نمودم که سایر سپاه در یساقها هژده نفر یک خیمه بردارند وهریک نفر دو

Ouyemauk Ameers † an Eurghee ‡ ſhould be granted; and that to each of the four Beglerbegs a ſtandard, and a Niccaureh, and a Cher Toghe, and an Eurghee ſhould be allowed. Book II.

AND I ordained that every Ameer who vanquiſhed an army, or who conquered a country, if he were a firſt Ameer, that he ſhould be exalted to the rank of ſecond Ameer; and if he were a ſecond Ameer, that he ſhould be raiſed to the rank of third Ameer; and if he were a third Ameer, that he ſhould be exalted to the dignity of fourth Ameer: and thus up to the eleventh Ameer. For if he were eleventh Ameer, I commanded that he ſhould be appointed twelfth Ameer; and that the ſtandard, and the Toghe and the Niccaureh ſhould be conferred upon him.

THUS I ordained that one Toghe ſhould be allowed to the firſt Ameer, and two to the ſecono, and three to the third, and to the fourth Ameer four Toghes, and the Niccaureh: that by their valour and their conduct they might acquire to themſelves the dignity of the Toumaun Toghe and the Cher Toghe.

REGULATIONS CONCERNING THE ARMS AND THE NECESSARIES OF THE SOLDIERS.

FOR the private ſoldiers I ordained, that on an expedition every eighteen men ſhould take one

† Chiefs of tribes. ‡ *Eurghee* is Mogul, and the particular ſignification unknown; but it evidently means ſome mark of diſtinction.

tent;

دو اسپ وکمانی وترکشی وشمشیری واره ودرفشی وچوال وچوال دوزی وتبر تیشه وده سوزن ویک چرم پست بگیرد

وبهادرانیکه هر پنج نفر یک خیمه بردارند وهریک نفر جوشنی وخودی وشمشیری وترکشی وکمانی واسپان خودرا موافق تزوک همراه بگیرند

واون باشیان هریک خیمه وزرهی وشمشیری وترکشی وکمانی وپنج سر اسپ با خود داشته باشد

ویوز باشیان هریک خیمه وده سر اسپ واسلحه از شمشیر وترکش وکمان وگرز وکاسکن وزره وبکتر متعدد بردارد

ومینک باشیان هریک خیمه وسایبانی وسلاح از زره وجوشن وخود ونیزه وشمشیر وترکش وتبر هرچه قدر تواند بردارد

امیر اول خیمه واتاقی ویک جفت سایبان بردارد واز اسلحه فراخور امارت خود آن مقدار برد که تواند بدیگران مدد نماید

وهمچنین

tent; and that each man ſhould be ſupplied with two horſes, and with a bow, and with a quiver of arrows, and with a ſword, and with a ſaw, and with an axe, and with an awl, and with thread, and with ten needles, and with a leathern knapſack;

AND for the ſelect warriors, that every five men ſhould have one tent; and that each man ſhould take with him a ſkull-cap, and a breaſt-plate, and a ſword, and a bow, and a quiver of arrows, and his horſes agreeably to the regulations;

AND that each of the Ounbauſhees ſhould have with him one tent, and a coat of mail, and a ſword, and a bow, and a quiver, and five horſes;

AND that every Euzbauſhee ſhould have one tent, and ten horſes, and his arms; ſuch as the ſword, and the bow, and the quiver, and the mace, and the club, and the coat of mail, and the breaſt-plate;

AND that each of the Mingbauſhees ſhould have a tent, and a Sauehbaun; † and that of arms and of armour (the coat of mail, and the breaſt-plate, and the helmet, and lances, and the ſword, and quivers, and arrows) he ſhould carry with him as much as he were able;

AND that the firſt Ameer ſhould carry with him a tent, an Autauk, and two Sauehbauns; and correſponding with his rank, ſuch a quantity of arms and of armour, as might enable him to ſupply the deficiencies of others;

† A ſort of upper roof for the tent, which being elevated two or three feet above it, and projecting on all ſides beyond it, defends the owner from the heat of the ſun.

AND

وهمچنین امیر دویم وسیوم وچهارم تا امیر الامرا فراخور مرتبه خود سامان خودرا از خیمه واتاق وسایبان واسپان سر انجام نمایند

امیر اول یکصد وده اسپ وامیر دوم یکصد بیست اسپ وامیر سیوم یکصد وسي اسپ وچهارم صد وچهل سر اسپ تا امیر الامرا که از سه صد سر اسپ کمتر همراه نگیرد

وپیادکان هریک شمشیري وکمان وتیر دسته بردارند وانچه توانند کم وزیاده همراه بگیرند اما در وقت جنگ کمتر از انچه تزوک بسته شده با ایشان نباشد

تزوک پاتش حضور ومجالس بزم ورزم

امر نمودم که در مجلس بزم سپاهان وامرا ومینک باشیان ویوز باشیان واون باشیان بي کلاه وموزه وسر موزه وجامه کریبان دار وبکده وشمشیر بدیوانخانه حاضر نیایند

ودوازده

AND thus alſo, that the ſecond, and the third, and the fourth Ameer, and from him up to the Ameer ul Omrau, each according to his rank and his ſtation, ſhould ſupply and take with him his neceſſaries, his tent, and his Autauk, and his Sauehbauns, and his horſes; Book II.

THE firſt Ameer a hundred and ten horſes, and the ſecond Ameer a hundred and twenty horſes, and the third Ameer a hundred and thirty horſes, and the fourth Ameer a hundred and forty horſes; and thus up to the Ameer ul Omrau, who was not to take with him a leſs number than three hundred horſes.

AND I ordained that every one of the foot-ſoldiers ſhould take with him a ſword, and a bow, and a bundle of arrows; and that he ſhould carry with him as much as he was able, let it be more or let it be leſs; but that in times of war he ſhould not have leſs than was eſtabliſhed.

REGULATIONS OF THE IMPERIAL GUARDS, AND RULES TO BE OBSERVED IN THE PRESENCE, IN PEACE AND IN WAR.

I ordained that in times of peace the ſoldiers, the Ameers, the Mingbauſhees, the Euzbauſhees, and the Ounbauſhees ſhould not appear in the Imperial Deewaun without their Koollauh, † their Mozeh, ‡ and Surmozeh, || their Bukdeh, their Jaumeh § having the collar, and their ſwords.

† Cap. ‡ Boots. || A ſort of leathern clog covering the foot of the boot. § Upper coat.

ودوازده هزار قلچي* شمشير بردار با يراق
وصلاح در يمين ويسار وپس وپيش ديوانخانه در
كشك* حاضر باشند بدين ترتيب كه هر شب هزار
كس از ايشان در پاتش حاضر باشند وبر سر صد قلچي
يوز باشي مقرر نمايند ويوقي* بوي بدهند

وامر نمودم كه در معارك رزم هريك
از امراء دوازدهكانه ومينك باشيان ويوز باشيان
واون باشيان در لشكر ويساقها با دوازده هزار سوار
صلاح دار يك شب ويك روز در پاتش خانهاي خود
حاضر باشند

واين دوازده هزار سواررا چهار فوج ساخته
فوجي در برانغار وفوجي در جرانغار وفوجي در
پيش اردو وفوجي در عقب تعين نمايند ونوبت
بنوبت بمقدار نيم فرسنك از اردو بر آمده بنشينند
وهريك از افواج چهاركانه هراولي از
براي خود قرار دهد وهراول قراولي را تعين نموده
سر

And I ordered that twelve thoufand Kulchee, † men of the fword, compleatly armed, fhould be cantoned in the palace; to the right and to the left, and in the front and in the rear of the Imperial Deewaun: thus, that one thoufand of thofe twelve thoufand fhould be every night upon guard; and that over each hundred Kulchee an Euzbaufhee fhould be appointed; and that an Eokee ‡ fhould be given unto him.

And I ordained that in times of war and in the field, each of the twelve felect Ameers, alfo the Mingbaufhees, and the Euzbaufhees and the Ounbaufhees fhould, with twelve thoufand horfemen compleatly armed, for the fpace of one day and one night, when marching, and when halting, be ready upon guard.

And I commanded that thofe twelve thoufand horfe fhould be divided into four divifions, and that one divifion fhould be pofted to the right of the camp, and one to the left thereof; and one in the front, and one in the rear; and that every watch they fhould march out to the diftance of half a Furfung from the camp, and there lie upon their arms;

And that each of thofe four divifions fhould appoint an advanced guard; and that each of the advanced guards fhould detach fcouts in their front; and

† A Mogul word, fuppofed to mean Guards.

‡ Mogul — A watch-word.

that

سر رشته احتياط وهوشياري از دست نداده خبرها رسانند

وامر نمودم كه هر طرف از اطراف لشكر واردو كوتوالي مقرر باشد كه حراست ونكاهباني اردو بديشان متعلق باشد ورسوم از اهالي بازار ميكرفته باشند واكر چيزي از اهل اردو بدزدي رود جواب كويند

وامر نمودم كه چهار فوج چپغونچي تعين نمايند كه تا چهار فرسنكي لشكر را بقيد ضبط در آورند واكر كسي را مقتول ومجروح به بينند از عهده بر آيند واكر مال كسي بدزدي رود جواب كويند

وامر نمودم كه سيوم حصه لشكر خدمت نكاهداشت سرحدها مقرر باشند ودو حصه در خدمت ركاب خاص حاضر باشند

تزوك خدمت وزرا

امر نمودم كه چهار وزير در ديوان حضور مقرر باشند

اول

that they ſhould perform their duty with care and circumſpection, and communicate intelligence of the approach of the enemy.

AND I ordained that to each of the four quarters of the camp a Kootwaul ſhould be appointed; and that the police thereof ſhould appertain unto him: that he ſhould collect the cuſtoms from the traders in the markets; and that if any thing ſhould be ſtolen from the camp, he ſhould make it good.

AND I ordered alſo that four diviſions of Chupkunchee ſhould be appointed; that they ſhould ſcour, and make themſelves maſters of, the circumjacent country to the diſtance of four Furſung from the camp; and, if any one was murdered or wounded within that diſtance, that they ſhould be accountable; and that they alſo ſhould be anſwerable for whatever was ſtolen.

AND I ordained that one third of the imperial forces ſhould be appointed to guard the frontiers of my dominions; and that the remaining two thirds ſhould attend my commands in the preſence.

REGULATION OF THE DEPARTMENTS OF VIZZEERS.

I ordained that four Vizzeers ſhould be appointed to attend in the Imperial Deewaun.

FIRST,

اول وزير مملكت ورعيت اين وزير مهمات ومعاملات مملكت واحوال رعيت وحاصل وواصل وفاصل ولايات ومداخل ومخارج واباداني ومعموري ونسق ملك بعرض رساند

دوم وزير سپاه كه علوفه سپاهيان وتنخواه ايشان را بعرض رساند واز احوال ايشان آگاه باشد كه پريشان نشوند وعرض احوال سپاه را معروض دارد

سيوم وزير ساير وهواي كه اموال غايبي وفوتي وفراري وزكوت وباج اموال آيندگان وروندگان ومواشي ومراعي وآبخور وعلفچرا كه انچه ازين مداخل جمع آيد ضبط نموده بطريق امانت نگاهدارد وانچه اموال غايب واموات باشد بوارثان ايشان برساند

چهارم

First. The vizzeer of the country and the subject. It was the bufinefs of this Vizzeer to fuperintend, and communicate unto me, the concerns and the affairs of the country; and the ftate and the fituation of the hufbandman, of the produce, and of the duties received, and of the deficiencies in the various provinces, of the merchandize brought in and fent out of the land, of the cultivation, and the population, and the police of all my dominions.

Secondly. The vizzeer of the armies. It was his duty to lay before me the accompts of the wages due, and the affignments granted to the troops; and to inform himfelf of the fituations and circumftances of the foldiers (that they might not be diftreffed or oppreffed) and to communicate unto me the ftate and the ftrength of my armies.

Thirdly. The vizzeer of the Sauir and Huvauee. It was his duty to take poffeffion of the effects of abfentees, † and of the defunct, and of thofe who had fled their country; and to receive religious donations, and the duties on the merchandize of comers and of goers, and the taxes on the cattle, and on the pafture lands, and on the refervoirs of water. And having taken poffeffion of the produce, he was to retain it as a depofit in his hands, and to reftore the effects of the abfentees and the defunct to their lawful heirs.

† i. e. Such people as had difappeared fuddenly, and whofe abfence could not be accounted for.

Fourthly.

چهارم وزیر کارخانها سلطنت که از
مداخل ومخارج وجمیع خرج خزانه ودواب آگاه باشد

وامر نمودم که سه وزیر بر سرحدها
ومملکت خالصه تعین نمایند که سر رشته معاملات
مالي وولایات نگاهدارند

واین هفت وزیر تابع دیوان بیکي باشند
که مهمات ومعاملات امور مالي را باتفاق دیوان بیکي
انجام داده بعرض رسانند

وامر نمودم که عرض بیکي مقرر باشد
که عرض احوال سپاه ورعیت وداد خواهان وخرابي
ومعموري ملک وانچه از مهمات فیصل یابد وبانجام
رسد بعرض رساند

وامر نمودم که صدر الصدور سیورغالات *
سادات وارباب وظایف واوقاف بعرض میرسانیده
باشد وقاضي اسلام امور شریعه وقاضي احداث امور
عرفي را معروض دارد

وامر

FOURTHLY. THE VIZZEER OF THE IMPERIAL HOUSEHOLD. It was his duty to ſuperintend the receipts, and the diſburſements, and the general expences.

AND I ordained that three Vizzeers ſhould be appointed over the frontiers and the domains appertaining unto the crown, and to regulate the concerns thereof.

AND I ordained that theſe ſeven Vizzeers ſhould be ſubject to the controul of the Deewaunbeghee: and that under his inſpection they ſhould regulate and determine the affairs and the concerns of the revenues, and lay them before me.

I commanded that an Erzbeghee † ſhould be appointed; and that he ſhould communicate to me the ſtate of the ſoldiers, and of the ſubjects, and the complaints of my people, and the increaſe or decreaſe of population and cultivation in my dominions, and the concluſion and determination of every momentous concern.

AND I ordained that the Suddur ul Suddoor ſhould lay before me the Sawurghaulaut ‡ of the deſcendants of the prophet, of the ſtipendiaries, and penſioners; and that the eccleſiaſtical judge ſhould communicate unto me all eccleſiaſtical concerns; and that the civil affairs ſhould be laid before me by the civil judge.

† A preſenter of petitions.

‡ *Sawurghaul* is a Mogul word, and ſignifies a grant from the crown of lands or revenues to be enjoyed for ever by the poſſeſſor and his heirs.

وامر نمودم که در محفل خاص امور ملکي وبند وبست مملکت وتغير وتبديل وتعين سپاه وامرا ومشاورت وتدبيرات بعرض رسانند

وامر نمودم که منشي محرم که صاحب اسرار تواند بود حاضر باشد که بقلم راستي مخفيات ومشورات را مي نوشته باشد

وامر نمودم که مجلس نويسان تعين نمايند که نوبت بنوبت در ديوان مجلس حاضر بوده وانچه از مهمات ومعاملات فيصل يابد ومشخص شود صورت واقعه را نوشته نگاهدارند وانچه بعرض رسد ومن حکم کنم وانچه در مجلس مذکور شود از امور کلي وجزيء همکي را بقلم در آورده داخل وقايع من نمايند

وامر نمودم که بهر کارخانه از کارخانهاي سلطنت نويسنده تعين نمايند که اخراجات ومداخل ومخارج يوميه را مي نوشته باشد

تزوک ايالت امراي الوسات وقشونات وتومانات

امر

AND I commanded that all concerns appertaining to the imperial dignity, the regulations of my dominions, and the difmiffion, and the changing, and the appointing of armies and of officers, and all confultations and plans of operation fhould be communicated unto me in my felect council.

AND I commanded that a confidential fecretary (on whofe fecrecy dependence might be placed) fhould at all times attend, and minute down with the pen of integrity the fecret tranfactions and deliberations.

AND I ordained that writers of the general council fhould be appointed, and that they fhould relieve each other in the hall of the council, and that they fhould write down and preferve full and exact accounts of every matter and of every bufinefs which fhould be fettled and determined therein: and that all reprefentations made unto me, and all orders iffued by me, and every matter which was debated in council, fhould be written and inferted in the narrative of my tranfactions.

AND I ordained that to every department of the departments of government an accomptant fhould be appointed; and that he fhould keep a journal of the daily expences, and of the receipts and difburfements.

REGULATIONS OF THE GOVERNMENTS OF THE AMEERS OF AULOOSAUT, AND OF KUSHOONAUT, AND OF TOUMAUNAUT.

امر نمودم که امیر هر الوسي وتوماني در هنگام یساق از هر خرگاي* یک سوار واز دواله چوق* یک سوار واز سر خانه یک سوار مقرر کردانند که در سفر همراه بگیرند وآبخور وعلق خور هر سر زمیني که در آن اقامت داشته باشد در وجه علوفه ایشان مقرر باشد بامرا الوسات یرغوي ویرقي* بدهند وایشان فراخور الوسات وتومانات خودها سوار در یساقها حاضر آورنــد

وامر نمودم که از جمله چهل اویماق که بحــیـط ضبط در آمده دوازده اویـماق را تمغـا نمایند که از جمله نوکران خاصه باشند بـرلاس ترخان ارغون جلایر تولکچي دولدي مغول سلدوز طوغاي قبچاق ارلات تاتار

واز الوس برلاس چهار کس را امـیـر الامرا ساختم امیر خداداد که بوي مملکت بدخشان ارزاني

I ordained that the Ameer of every Auloos, of every Kushoon, and of every Toumaun should, when called to fulfil his military service in times of war, select and bring with him to the field from each Khirgauh * one horseman, from each Duvvauleh Chouk † one horseman, and from each Khauneh † one horseman; and that the water and the forage on the lands where they should be stationed should be allowed unto them for their subsistence; and that an Eurghee and a Biruck ‡ should be granted to the Ameer of every Auloos; and that those Ameers should attend in the field with forces proportioned to the strength and the numbers of their Auloosaut and their Toumaunaut. Book II.

AND I ordained that to twelve of the forty Ouyemauk which had submitted to my government, Tumghau || should be given (that they might be classed amongst my select and superior servants:) to the Ouyemauks of Burlaus, Turkhaun, Aurghoon, Jullauir, Toulkchee, Douldee, Moghool, Suldoze, Toughauee, Kypchauk, Aurlaut, and Tautaur.

AND from among the tribe of Burlaus I selected four Ameer ul Omraus, Ameer Khodaudaud (unto whom I gave the kingdom of Buddukhshaun) and

* Khirgauh is Mogul, and signifies a Tatar tent or hut.

† Duvvauleh Chouk is Mogul, and the meaning unknown. Khauneh signifies a house. ‡ Mogul, a little flag. || i. e. Pay.

Ameer

ارزاني داشتم وامير جاكو وامير ايكو تيمور وامير سليمان شاه كه بايشان هم سرحد ومملكت ارزاني داشتم وصد نفر ديكر را از الوس برلاس مينك باشي ساختم وامير جلال الدين برلاس را امير دهم كردانيدم وامير ابو سعيد را امير نهم كردم

واز الوس ترخان امير بايزيد را امير هفتم ساختم وبيست نفر از ايشان را يوز باشي نمودم

واز الوس ارغون تاش خواجه را امير هشتم كردم وبيست نفررا مينك باشي ويوز باشي واون باشي مقرر نمودم

واز الوس جلاير توك تيمور وشير بهرام را امير هشتم ونهم ساختم وبيست نفررا يوز باشي واون باشي كردم

واز الوس تولكچي الجايتو بردي را امارت دادم

واز الوس دولدي تابان بهادر وسان بهادررا امارت دادم

واز الوس مغول تيمور خواجه اغلان را بمرتبه امارت رسانيدم

واز الوس سلدوز بلچي بهادررا امارت دادم

واز

Ameer Jaukoo, and Ameer Eekoo Timour, and Ameer Soolamaun Shaah; on whom I alſo conferred the governments of frontier kingdoms. And a hundred others of the tribe of Burlaus I appointed Mingbauſhees. And I exalted Ameer Jullaul u deen Burlaus to the dignity of tenth Ameer; and Ameer Abou Saeed of the ſame tribe to the rank of ninth Ameer. Book II.

AND from amongſt the tribe of Turkhaun I raiſed Ameer Bauezzeed to the ſtation of ſeventh Ameer; and I appointed twenty perſons of the ſame tribe Euzbauſhees.

AND of the tribe of Aurghoon I raiſed Tauſh Khaujeh to the dignity of eighth Ameer; and I gave the appointments of Mingbauſhees, and of Euzbauſhees, and of Ounbauſhees, to twenty people of that tribe.

AND of the tribe of Jullauir I exalted Touk Timour and Share Behraum to the ranks of eighth and of ninth Ameer; and twenty of the ſame tribe I appointed Euzbauſhees and Ounbauſhees.

AND of the tribe of Toulkchee I conferred the dignity of Ameer on Aijauyetoo Burdi.

AND of the tribe of Douldee, I raiſed Taubaun Bahaudur and Saun Bahaudur to the dignity of Ameers.

AND of the tribe of Moghool I exalted Khaujeh Aghlaun to the rank of Ameer.

AND of the tribe of Suldoze I appointed Elchee Bahaudur to the ſtation of Ameer.

واز الوس طوغاي علي درویشرا امارت دادم
واز الوس قپچاق امیر سار بوغا را امیر ساختم
واز الوس ارلات امیر موید را که خواهر من در حباله زوجیت وي بود امیر الامرا ساختم وسلایچي بهادررا امیر کردانیدم
واز الوس تاتار کونک خان را امارت دادم وبیست وهشت اویماق دیکر که به تمغا نرسیدند ایشانرا امیر الوس ساختم که در وقت یساق در چار وپلچار حاضر شوند وموافق تزوک سواران خودرا حاضر سازند

تزوک سلوک نوکر به صاحب ومعاش صاحب بنوکر
که نوکر راست بداند که انچه وي از نوکر خود چشم داشت دارد صاحب وي هم از وي همان چشم داشت دارد پس خودرا در خدمت صاحب معاف ندارد وبداند که اکر صاحبش اول بوي بر سر عنایت بود وآخر بي عنایت شد تقصیر ونقصان بر خود نهد نه بر صاحب خود
ونوکر راست است که با صاحب اخلاص بورزد وباخلاص کار کند

وهر

AND of the tribe of Toughauee I appoinied Aali Durvaiſh to the ſtation of Ameer. Book II

AND of the tribe of Kipchauk I raiſed Ameer Saur Booghau to the dignity of Ameer.

AND of the tribe of Aurlaut I appointed Ameer Muviud (unto whom one of my ſiſters had been given in marriage) Ameer ul Omrau: and Sullauichee Bahaudur of the ſame tribe I made an Ameer.

AND of the tribe of Tautaur I raiſed Kowvung Khaun to the rank of Ameer; and the remaining twenty eight Ouyemauk, unto whom the Tumghau had not been given, I appointed commanders over their own tribes: that in times of war and of ſervice they might attend in the field, and bring with them their horſemen, agreeably to the regulation.

RULES CONCERNING THE CONDUCT OF SERVANTS TOWARDS THEIR PRINCE, AND OF THE PRINCE TOWARDS HIS SERVANTS.

BE it known to every good ſervant, that that which he expecteth from his own dependant, his prince alſo expecteth from him. Let him not therefore be backward in his ſervices; but let him know, that if his maſter be at firſt well-inclined unto him, and afterwards be ill-inclined unto him, he muſt lay the fault and the conſequence to himſelf and not to his maſter.

HE is a good ſervant who attacheth himſelf unto his maſter, and doeth his duty through that attachment.

وهر نوكري كه بي اخلاص وكينه دار باشد از اثر بي اخلاص وكينه وي البته نكبت بوي روي آورد وليكن دولت ونعمت نوكر باخلاص روز بروز در تزايد باشد

راسخ الاعتقاد نوكري باشد كه از اعراض واعتراض صاحب نرنجد وكينه نورزد وتقصيري كه از صاحبش بوقوع آيد آنرا بخود كيرد آن نوكر لايق تربيت باشد

ونوكري كه نظرش بر لقمه وخرقه باشد البته در وقت كار سستي كند

نوكري كه حق خدمت فراموش كند ودر وقت كار روي كردان شود ديكر رويش را نبايد ديد

ونوكري كه در وقت كار بهانه جويد وهنكام يساق رخصت طلبد ونظر بر پشت پا داشته باشد وكار امروز بفردا حواله نمايد چنانچه بولا وتيهور اغلان بهن كردند ومرا بر سر كار كذاشتند نام اين قسم نوكران نبايد برد وايشان را به پروردكار بايد سپرد

وسلاطين

ON the ſervant who is incapable of attachment, and who harboureth reſentment, contempt and ignominy ſhall moſt certainly fall in conſequence of his evil qualities: but the proſperity and the riches of the faithful and affectionate ſervant ſhall be daily increaſing. Book II.

HE is a good and faithful ſervant who taketh not offence at the ſlights or the reprimands of his prince, who entertaineth not revenge in conſequence thereof; but taketh the faults of his maſter upon himſelf: ſuch a ſervant is worthy of the affection and the kindneſs of his prince.

THE ſervant whoſe eye is fixed on the morſels and the fragments † which fall from the table of his lord, will undoubtedly be negligent in the moment of trial.

THE ſervant who forgetteth his duty in the hour of action, and turneth his face from the foe of his prince; let the face of that ſervant be ſeen no more.

THE ſervant who in the hour of trial ſearcheth after excuſes; and who on the day of enterpriſe demandeth his diſmiſſion, and who keepeth his eye on the means of retreat, and who transfereth till to-morrow the buſineſs of to-day, (thus Boulau and Timour Aghlaun acted towards me, and deſerted me in the hour of danger) let the names of ſuch ſervants be held in contempt; and let them be delivered over to the Almighty.

† i. e. A ſelf-intereſted and avaricious ſervant.

وسلاطین راست که هر نوکري را که
عـزت دهند زود بیعزت نکردانند وبرداشته خود را نه
اندازند وهرکس را دانسته وشناخته بـاشـد فرامـوش
نکنند

اکر احیانا بیعزت کنند در عزتش دو
بـرابـر افـزوده تلافي نمایند وآن نوکررا باخلاص
واعتـقـاد وي حواله سازند که اکر کینه ونفاق
ورزد بالخـاصیه نکبت بوي روي خـواهد آورد وهـر
نـوکـري که در دل صاحب به نیکي جا کند
روز بـه کـردد

وهـر نوکري که باختیار وغیر اختیار
جدا شود وچون مراجعت نماید ویرا محترم کردانند
که از جدايء خود پشیمان شده ومعاودت نموده

وامـر نمودم که هـر نوکري که از
جانب غنیم شمشیر از نیام بر آورده ونمک حلال باشد
اکر این چنین مردي در جنک بدست افـتد یا از
طرف غنیم نا امید شده بیآید وملازمت اختیار کند
ویرا عـزیـز نمایند وبر مراتبش بـیفزایند وویرا وفادار
دانـنـد

چنانچه

It behoveth the prince not ſpeedily to degrade the ſervant whom he hath exalted, not to pull down him whom his own hand hath raiſed up. Let him not neglect thoſe whom he knoweth or remembereth.

And if it ſhould chance that without cauſe he put a good ſervant to ſhame, let him make amends by conferring two-fold honour upon him: and let him refer that ſervant to his own affection and fidelity: for if he harboureth hatred and revenge, according to his evil qualities ignominy ſhall be his reward. But the ſervant who by good conduct acquireth a place in the heart of his prince, ſhall proſper in conſequence thereof.

If a ſervant ſpontaneouſly, or otherwiſe, ſeparate himſelf from his maſter, and if he afterwards turn back unto him, let that ſervant be received with honour: ſince, aſhamed of his deſertion, he returneth again to his prince.

Every ſervant who was faithful to his prince, and who drew his ſword on the ſide of my enemy; if ſuch a man became my priſoner in battle, or if, hopeleſs of reward from the foe, he came in unto me and offered his ſervices, I ordained that he ſhould be received with honour and eſteem; and that his fidelity ſhould be acknowledged and relied on; and that dignities ſuperior to thoſe, which he formerly poſſeſſed, ſhould be conferred upon him.

Thus

چنانچه منکلي بوغا وحيدر اندوخودي
وامير ابو سعيد با شش هزار سوار بر کنار آب بلخ
بمن رو برو شده جنک کردند بعد از آن از تغلقتيمور
خان نا اميد کشته بمن پناه آوردند ايشانرا عزت
داده احترام کردم وولايت حصار شادمان واندجان
وترکستان بديشان دادم

وامر نمودم که هر نوکري که در
نزد غنيم معتبر باشد ودر وقت جنک وکارزار سلسله
دوستي بدشمن صاحب خود بجنباند وحق نمک
وصاحبي ونوکري ونعمت را فراموش کند ودشمن
صاحب خود را خواهد که بر صاحب خود غالب
کرداند اين قسم شخصي را در خدمت راه ندهند روزکار
سزايش را در کنارش خواهد نهاد

وهر نوکري که در وقت کار از صاحب
خود جدا شده بملازمت آيد اعتمار را شايسته نباشد
اما اکر بعد از خدمت بسيار وفاداري از وي ظاهر
شود نکاهدارند واکر در غير وقت کار ويورش آمده
ملازمت اختيار نمايد ويرا کرامي دارند

واکر

THUS Munguli Booghau, and Hydur Andookhodee, and Ameer Aboo Saeed, on the part of Tughulluk Timour Khaun, oppofed and attacked me with fix thoufand horfemen, on the banks of the water of Bullukh. Afterwards, taking offence at the conduct of Tughulluk Timour, they fought protection from me; and I received them with honour and efteem: and I conferred upon them the provinces of Andijaun, and Hyffaur Shaudumaun, and Toorkiftaun.

AND I alfo ordained that the fervant of the foe who was in the confidence of his mafter, and, who in times of war and of fervice, vibrated the chain of friendfhip with the enemy of his prince; and who forgot the facred ties of lord and of fervant, and the fidelity due for the falt and the bread which he had eaten; and who ftrove to make the enemy of his mafter the conqueror of his mafter; I ordained that fuch a wretch fhould never be admitted into my fervice. Time fhall hereafter inflict upon him his reward.

THE fervant who quitteth his mafter in times of trial, and offereth his fervices to another, is not worthy to be admitted: but when by many and long fervices his fidelity fhall be proved, he may then be received into favour. If in times of peace and tranquillity he offereth his fervices, let him be received with kindnefs.

IF

واگر وزیری ونوکری از روی رای وتدبیر با دشمن رابطه آشنایی درست سازد ودرین لباس خواهد که کار صاحب خودرا ساخته کردند ویرا عاقلترین دوستان وچاکران باید دانست ولیکن نوکری که بدشمن بسازد وبا صاحب خود نفاق ورزد این چنین نوکری را به دشمن ارزانی دارند

واگر نوکری شمشیر زند وغنیم را شکست دهد سخن ارباب غرض را در حق وی نشنوند وکار ویرا پوشیده ندارند ویک کار ویرا به ده باز نمایند وبر مرتبه اش بیفزایند تا دیگر نوکرانرا رغبت جان فشانی بهم رسد

وهر فوجی وهر امیری که روی از راه مرافقت وموافقت برگرداند وبه غنیم پیوند ایشانرا در یورت اورن ندهند چنانچه سرداران لشکر کش از من رو گردان شده بامیر حاجی برلاس پیوستند ومن بعد بر ایشان اعتماد نکردم

وهر نوکری را که حاکم ملکی کرداند وی از روی بیوفای به غنیم سازش نموده ملک را بدشمن بدهد ویرا از قید حیات بر آورند ونوکر ملکدار بمراتب ارجمند بلند مرتبه کردانند

وهر

If a Vizzeer, or other ſervant, through policy and deſign, form an intimacy with his maſters foe; and endeavour, under the garb of that friendſhip, to promote the intereſt of his prince, let him be eſteemed amongſt the wiſeſt and the beſt of ſervants and of friends. But if a ſervant oppoſe his maſters's intereſt, and intrigue with the enemy, preſent ſuch a ſervant as a gift to the foe.

If a ſervant fight valiantly and defeat his foe, let not the inſinuations of the envious be heard to his prejudice; permit not his glory to be concealed, but let it be exhibited in ten-fold ſplendor; and let him be exalted to a ſuperior ſtation, that other ſervants may be inſpired with a thirſt for glory.

If a body of troops, or an Ameer, deſert their prince, and unite with the enemy, let them not again be admitted into his ſervice. Thus the leaders of the forces of Kuſh turned from me their faces, and united themſelves with Ameer Haujee Burlaus; and after that I confided not in them.

Whatever ſervant, unto whom the government of a kingdom ſhall be truſted, who treacherouſly leagueth with the enemy, and delivereth that kingdom into the hands of the foe; let him be put to death. But let the ſervant, who defendeth and preſerveth a kingdom, be raiſed to a diſtinguiſhed and exalted rank.

وهر اميري كه در وقت تنك قدم
اخلاص در ميدان مصاف استوار دارد وطريق مرافقت
بجاي آورد ويرا بمنزله برادر شمارند چنانچه وقتي كه
امرا ولشكر خط كش از من رو كردان شدند بغير
از امير جاكوي برلاس هيچكس در نزد من نماند
وهمراهي نكرد من امير جاكورا برادر عزيز دانسته
شريك دولت خود كردانيدم وامير الامرا ساخته
مملكت بلخ وحصار بوي ارزاني داشتم

تزوك سلوك ومعاش با دوست ودشمن
روزي كه مملكت توران را مسخر ساختم
ودر تختكاه سمرقند بر سرير سلطنت جلوس نمودم
بدوست ودشمن يكسان سلوك كردم امراي بدخشان
وبعضي امراي تشونات از ترك وتاچيك كه بمن
بديها كرده وحيلهها برانكيخته وبر من شمشيرها
كشيده بودند واز كردار نا پسنديده خود متوهم
مي بودند چون بمن التجا آوردند چندان احسان
كردم كه شرمنده عنايت واحسان من شدند

وهر كسرا رنجانيده بودم باحسان وانعام
تلافي

Let the Ameer, who in the hour of peril and diſtreſs adhereth to his prince, and ſtandeth firm in the field of ſlaughter, be conſidered as a brother. Thus at the time when the forces of Kuſh deſerted my ſtandard, no one remained with me, or conſented to ſhare my fortunes, except Ameer Jaukoo Burlaus; and I afterwards eſteemed Ameer Jaukoo as a beloved brother; and I admitted him to a participation in my fortunes; and I made him an Ameer ul Omrau; and I conferred upon him the kingdoms of Bullukh and of Hiſſaur.

Regulations for my conduct and behaviour both to friends and to enemies.

On the day on which I conquered the kingdom of Tooraun, and mounted the throne of empire in the capital city of Summurkund, I conducted myſelf in the ſame manner towards my enemies and my friends. The Ameers of Buddukhſhaun, and other Ameers of Kuſhoonaut, both Toork and Taucheek, who had done me injuries; and who had practiſed deceits upon me; and who had drawn their ſwords in oppoſition unto me; and who were alarmed by the remembrance of their evil conduct; when they ſubmitted to my authority, I received them with ſuch kindneſs and courteſy, that they bluſhed at my generoſity and goodneſs.

And to every one, whom I had injured or diſtreſſed, I made compenſation; and I balanced the diſ-

تلافي رنجش وي كردم وبمراتب لايق ايشانرا امتياز بخشيدم

ليكن بر امراي سلدوز وجته نفرين كردم كه كابل شاه چنكيزي را كه بامارت وخاني برداشته بودند وبوي عهد ودوستي وپيمان اخلاص بربستند چون خبر جلوس من بر تخت سلطنت بمسامع ايشان رسيد نقض عهد كرده ويرا بجهت خوش آمد من بقتل رسانيدند

وكساني را كه در مقام شكست من در آمده بر من حسد بردند آن قدر بايشان مروت واحسان كردم كه شرمنده احسان من شده غرق عرق خجالت كشتند

ودوستان چون بمن التجا آوردند چون هميشه برضاي من كاركرده بودند ايشانرا شريك دولت دانسته در عطاي مال واسباب مضايقه نكردم

وبتجربه من رسيده كه دوست صادق آنست كه از دوست نرنجد ودشمن دشمن دوست باشد واكر افتد در دادن جان مضايقه نكند چنانچه بعضي امراي من تا بجان همراهي من كردند ومن هم در هيچ چيز بايشان مضايقه نكردم

وبتجربه

treſſes which he had ſuffered, by kindneſs and by gratuities; and by proper marks of my favour I conferred honour upon him. Book II.

But on the Ameers of the tribes of Suldoze and of Jitteh I uttered execrations: for, having exalted Kaubul Shaah of the line of Chungaze to the dignity of Khaun, and ſworn fidelity and friendſhip unto him, when they heard of my exaltation to the throne, they broke their faith and their engagements, and, to flatter and to ſoothe me, put him to death.

And to thoſe who had envied my fortune, and who had endeavoured to ſubvert my power, I conducted myſelf with ſuch kindneſs and generoſity, that they were confounded at my goodneſs, and ſunk under the ſenſe of their own unworthineſs.

And my friends who preſented themſelves before me, thoſe who had ever acted in ſubmiſſion to my will, I conſidered as the partners of my fortune: and I regarded not the riches and the wealth which I conferred upon them.

For by experience it is known unto me, that he is a firm aſſociate, who taketh not offence at the conduct of his friend; and who is the enemy of the enemy of his friend; and who heſitateth not to hazard his life, when occaſion ſhall require. Thus certain of my Ameers followed my fortunes even to death; nor did I with-hold from them aught which I had.

And

وبتجربه من رسيد كه دشمن عاقل بهتر
از دوست جاهل باشد چنانچه امير حسين نبيره امير
قزغن از دوستان جاهل بود وانچه در دوستي بمن
كرد هيچ دشمن در دشمني نكند

امير خداداد بمن كفت كه دشمن را
چون لعل وجواهر نكاهدار وچون بسنك لاخي
برسي چنانش بر سنك زن كه اثري از وي نماند

ونيز كفت كه چون دشمن پناه آورد
وزانو زند بر وي رحم كن ومروت نما چنانچه من
به توقتمش خان كردم چون بمن پناه آورد مروت
كردم

اكر دشمن مروت واحسان ديده ديكر
باره بر سر دشمني رود ويرا بپروردكار بسپار

ودوست آنست كه از دوست نرنجد
واكر برنجد عذر پذير باشد

تزوك اجلاس واورن

امر نمودم كه فرزندان ونبابر وخويشان
موافق

AND by experience it was known unto me, that a wife enemy is preferable to a foolifh friend. THUS Ameer Hooffein, the grandfon of Ameer Kurghun, was one of thofe foolifh friends: and the mifchiefs which in his friendfhip he did unto me, were fuch as no enemy would do in the excefs of his enmity. Book II.

AMEER Khodaudaud once faid unto me, "Watch thou thy enemy, as thou wouldft guard a ruby "of luftre, or a jewel of high price: but when thou "meeteft with a ftone of Laukh, crufh him thereon un-"til not one particle of him remain."

HE alfo faid, "When an enemy fleeth "unto thee for protection, and kneeleth before thee, "have compaffion upon him, and receive him with kind-"nefs." THUS I acted towards Touktummifh Khaun. When he fled to me for fhelter, I treated him with tendernefs and humanity.

IF an enemy, after tafting of thy generofity and bounty, return again to enmity, deliver him over to the juftice of the Almighty.

HE is a true friend who taketh not offence at the conduct of his friend; or if he doth, is willing to receive his acknowledgements.

REGULATIONS OF PRECEDENCY AND OF ADMISSION TO THE IMPERIAL PRESENCE.

I ordained that my fons, and my grandfons, and my relations, fhould, according to their different

موافق مراتب خود هاله وار صف زده بر دور سرير سلطنت بنشينند

وسادات وقضات وعلما وفضلا ومشايخ واكابر واشراف بر طرف دست راست جلوس نمايند

وامير الامرا وبيكلر بيكيان وامرا ونونيان وسرداران واميران الوس وتومانات وقشونات ومينك باشيان ويوز باشيان واون باشيان مطابق مراتب خودها طرف دست چپ جلوس نمايند

وبراي ديوان بيكي ووزرا در مقابل تخت جاي نشستن مقرر كردم وكلانتران وكدخدايان ممالك در عقب وزرا صف زده نشسته باشند

وبهادرانيكه كه خطاب بهادري يافته باشند وجوانان شمشير زن در عقب سرير سلطنت طرف دست راست بنشينند وقراول بيكيان را طرف دست چپ عقب تخت حكم نشستن كردم

وامير هراول در پيش روي اورن بكيرد ومحرم يساول بر در خركاه پيش پايه تخت ايستاده باشد

ferent ranks encircle and ſit round the throne in regular order. Book II.

AND that the deſcendants of the prophet, and the judges, and the theologians, and the learned men, and the prelates, and the grandees, and the nobles ſhould ſit on the right hand of the throne.

AND that the Ameer ul Omrau, and the Beglerbegs, and the Ameers, and the Nouniaun, and the chiefs, and the leaders of tribes, and of Toumaunaut and of Kuſhoonaut, and the Mingbauſhee, and the Euzbauſhee, and the Ounbauſhee-Ameers ſhould take their places ſuitably to their ranks and their ſtations, on the left hand of the throne.

AND I appointed a place oppoſite to the throne for the Deewaunbeghi and for the Vizzeers. And I ordered that the leading men and the magiſtrates of the empire, ſhould form a line and ſeat themſelves behind the Vizzeers;

AND that the ſelect ſoldiers, who had obtained the title of Bahaudur, and the mighty men of prowefs ſhould ſit on the right hand in the rear of the throne. And the leaders of the light troops I ordered to be ſeated in the rear of the throne on the left hand.

AND I commanded that that the Ameer of the Hurrauwul ſhould take his ſtation in the front; and that the chief of the Yuſſauwul † ſhould ſtand at the door of the imperial pavilion, oppoſite the foot of the

† The chief of the meſſengers. *Mogul.*

باشد وداد خواه در چپ وراست بایستند
وسایر سپاه وخدم وحشم بمراتب خود
صف زده ایستاده شوند وجاي خودرا نگاهدارند
وامر نمودم که چهار میر تزک دست
راست ودست چپ وپیش وپس مجلس را تزک
دهند

وحکم کردم که چون مجلس بر
تزوک در آید هزار طبق آش وهزار نان در مجلس
عام شیلان بکشند وهزار طبق در محفل خاصش حاضر
آورند از این جمله پانصد طبق به الوس امرا وسرداران
نام بنام بفرستند

تزوک ملک گیري

در هر ملکي که ظلم وجور وفسق
بسیار شود سلاطین را است که به نیت عدالت
عزیمت دفع ورفع فسق وظلم بسته بر آن ملک ترکتاز
آورند که تنکري تعالي بهمین نیت آن ملکرا از ظالم
بگیرد وبه عادل بسپارد چنانچه من ولایت ماورالنهر
از

throne; and the receivers of petitions on the right and on the left; Book II.

And that the ſoldiers in general, and the imperial domeſtics, ſhould ſtand in lines according to their degrees, and be attentive to keep in their proper ſtations.

And I commanded, that four Meer Toozzuk † ſhould eſtabliſh and preſerve order in the imperial aſſembly; before, and behind, and on the right, and on the left of the throne.

And I commanded, when the aſſembly was formed and regulated, that among the inferior people a thouſand diſhes of meat, and a thouſand loaves, ſhould be diſtributed; and that a thouſand diſhes of meat and a thouſand loaves ſhould be brought into the imperial aſſembly; and that five hundred of that thouſand ſhould be ſent to the Ameers of tribes, and to the chiefs; to each by his name, and by his title.

Regulations concerning the reduction of kingdoms.

If in any kingdom tyranny, and oppreſſion, and iniquity ſhall be predominant, it is the duty of a prince, from a regard to juſtice and the law, to reſolve on the expulſion and extirpation of the authors of that oppreſſion and iniquity; and to aſſault that kingdom. For Almighty God from the ſame motives will wreſt that

† Regulators, maſters of the ceremonies.

از دست ظالمان اوزبکیه بنیت عدالت انتزاع
نمودم

ودر هر ملکي که شریعت ضعیف باشد
وبزرک کردهاي خدارا عزیز ندارند وبندها خاص خداي
تعالي را آزرده کرانند سلطان ملک کیررا است
که نیت رواج دین وشریعت محمدي صلي الله
علیه وسلم کرده بدآن ملک در آید که رسول
خدا ویرا تایید خواهد نمود چنانچه من دار الملک
هندوستان را از سلطان محمود نبیره فروز شاه وملوخان
وسارنک انتزاع نمودم ودین وشریعت را رواج دادم
بتخانهاي آن دیاررا خراب ساختم

وهر مملکتي که متوطنان وساکنان
آن مملکت از حاکم ووالي خود در آزار باشند
ودلهاي اهل آن دیار از والي خود منصرف کردد
ملک ستان را است که آن ملک را بحیطه تصرف
در آورد وبمجرد توجه سلطان نیکو سیر آن ملک
مسخر کردد

چنانچه من ممالک خراسان را از
سلاطین کرت انتزاع نمودم وبمجرد توجه من بعزیمت
تسخیر

kingdom from the hand of the tyrant, and deliver it over to the upright aſſailant. THUS, from a regard to juſtice and the law, I delivered the country of Mauwur u Nuhur from the hands of the Ouzbuk tyrants. Book II.

AND in whatever country the holy laws are diſregarded; where they neglect thoſe to whom the Almighty hath given dignity; where they injure and oppreſs his choſen ſervants; it is the duty of a conqueror, with a firm determination to ſupport the faith and the laws of Mahummud (on whom be the bleſſing of God) to invade that country: for the prophet of the Lord ſhall aſſiſt him in all his undertakings. THUS I wreſted from Sooltaun Muhmood (the grandſon of Feeroze Shaah) from Mulloo Khaun, and from Saurung, the capital of the empire of Hindoſtaun; and I re-eſtabliſhed the true faith; and I overturned the habitations of the idols in that country.

IT is the duty of a victorious king to bring under his authority every empire or kingdom, where the inhabitants thereof are oppreſſed by their prince and ruler, and where the hearts of the people are turned aſide from their governor. No ſooner ſhall the upright prince approach, than that kingdom ſhall fall into his hands.

THUS I delivered the kingdom of Khorauſaun from the princes of the houſe of Kurroot. As ſoon as I advanced, with the reſolution to reduce the capital of

دار الملک خراسان سلطان غیاث الدین آمده مملکت خراسان را با خزاین ودفاین پیشکش کرد

ودر هر ملکي که الحاد وزندقه بسیار شود واهل آن دیار از سپاه ورعیت بطوایف متنوعه متفرق شوند زوال آن مملکت نزدیک رسیده باشد جهان ستان را است که بر آن مملکت ترکتاز آورد چنانچه من ممالک عراق عجم وفارس را از وجود ملاعین ملاحده پاک ساختم وملوک طوایف را بر انداختم وبندهاي خدا را از ظلم ایشان که هریک در ناحیه علم سلطنت بر افراخته بودند نجات دادم

ودر هر ملکي که عقاید اهالي آن ملک از عقاید خاندان حضرت سید المرسلین صلوات الله علیه تغیر یابد سلاطین را واجب است که آن ولایت را مسخر کردانند واهالي آن ملک را از اعتقاد بد ایشان باز آورند چنانچه من بمملکت شام در آمده جماعت که بد اعتقاد بودند ایشانرا بسزا رسانیدم

وچون شروع در ملک کیري کردم چهار امر را پیش نهاد خاطر خود ساختم

اول در امور ملک کیري تدبیر وکنکاش درست بکار بردم

دوم

of Khorausaun, Sooltaun Gheeaus u deen came forth unto me, and he delivered the treasures, and the wealth, and the kingdom into my hands. Book II.

AND in every kingdom, where heresy and schism shall abound, and where the inhabitants of that country, both soldiers and subjects, shall be divided into different parties and factions, the destruction of that kingdom is at hand; and it is the duty of a victorious monarch to invade that country. THUS I purified the kingdoms of Fauris and Erauk a Ajjum from the existence of the accursed heretics; and I overturned the leaders of the factions, who had each of them elevated the standard of power, throughout those territories, and I delivered the servants of God from their tyranny and oppressions.

AND in every kingdom, where the articles of the faith of the inhabitants thereof shall be altered from those of the descendants of the prince of the prophets, (on whom be the blessing of Almighty God) it is the duty of an Emperor to reduce that Kingdom, and to bring back the inhabitants thereof from their evil tenets. THUS I entered the kingdom of Shaum, and punished all those who held pernicious doctrines.

WHEN I first entered upon the reduction of kingdoms, I firmly adhered to four certain maxims.

FIRST, in those things which appertain to the acquisition of dominions, I acted from deep deliberation, and from mature counsel.

SECONDLY,

دوم اندیشه وحزم واحتیاط بسیار نمودم
تا آنکه در کارها غلط نکردم وبتایید آلهي هر
تدبیري که کردم راست ودرست افتاد ومزاج وطبایع
اهل هر ملکي را بخاطر آوردم وموافق طبیعت ایشان
سلوک کرده حاکم تعین نمودم

سیوم سیصد وسیزده مردم مردانه اصیل
وشجاع وفرزانه بخود متفق ساختم وایشان در اتفاق
بمرتبه بودند که گویا همکي ایشان یک تن بودند
وعزیمت وراي وگفتار وکردار ایشان همي یک بود
چون میگفتند که این کار میکنم بر نمي کشتند
وتا آن کارا باتمام نمي رسانیدند دست از آن باز
نمیداشتند

چهارم کار امروزرا بفردا نینداختم ودر
هنکام نرمي نرمي بکار بردم ودر وقت درشتي درشتي
کردم ودر زمان تاني شتاب نکردم ودر کار شتاب درنک
ننمودم وکاري که بتدبیر سر انجام یافتني بشمشیر
نمیکشادم

ورروزها

SECONDLY, I ufed reflection, and caution, and circumfpection, that I might not err in execution. And fuch was the favour of the Almighty, that every determination which I formed, proved in the end judicious and fuccefsful. I informed myfelf of the difpofitions and genius of the natives of every country; and I accommodated myfelf to their prejudices in the appointment of their governors. Book II.

THIRDLY, I united unto myfelf three hundred and thirteen refolute men, of nobility, of bravery, and of wifdom; and fo firmly were they united, that the whole, it might be faid, were as one perfon: and their refolutions, and their actions, and their declarations were the fame. When they faid, "We will do thus," they did it: for until they had concluded the enterprife on which they had determined, they withdrew not their hands therefrom.

FOURTHLY, I poftponed not till to-morrow the bufinefs of to-day. When lenity was neceffary, I acted with lenity; and in the hour of feverity I was fevere. At the time when delay was policy, I acted not with precipitation; and when expedition was neceffary, I was not guilty of delay: and the bufinefs which could be concluded by addrefs and negotiation, I committed not to the fword.

وروزها با ارباب تجربه وهوشمندان
شطرنج ملک گیري مي باختم وشبها که در خوابگاه
تکیه میزدم در تهشیت امور مملکت تفکر میکردم
وصورت انجام آنرا بخود تصویر مینمودم

وطریق ملک گیري را خود بخود اندیش
میکردم که از کدام راه در آیم وکدام طرف بدر
آیم ودر معاملات سپاه فکر میکردم که کدام یکي را
تربیت نمایم وچه کسرا کار فرمایم تا غلط نکنم وپیش
بیني در هر کار مینمودم وهر کس از اعیان سپاه
که بمن دوستي کردند بایشان احسان نمودم وهر
کس بمن دشمني کرد بوي مدارا کردم

وکساني که بآنها نیکي کردم وآنها
بمن بدي کردند ایشانرا حرام زاده دانستم که قول
رسول رب العالمین است که ولد الزنا از دنیا بیرون
نرود تا بمحسن خود بدي نکند

پیر من بمن نوشت که ترا است
که بحکم خدا ورسول خدا عمل نماي وآل

وزربات

THE day I paſt in examining the difficulties of conqueſt with wiſe and experienced men; and in the night when I laid myſelf down in the chamber of repoſe, I deliberated on the execution of my reſolutions, and I formed the plan on which they were to be conducted.

AND I myſelf reflected on the meaſures I ſhould purſue in the reduction of kingdoms; how I ſhould advance, and which way I ſhould retreat. And I alſo conſidered thoſe things which concerned my ſoldiers, whom I ſhould encourage and reward, and whom I ſhould order upon ſervice; that I might not err in my reſolves. And I exerted foreſight and circumſpection in every tranſaction. And the leaders of my ſoldiers who attached themſelves unto me, I treated with kindneſs and diſtinction; and I conducted myſelf with ſeeming attention towards thoſe who were my enemies.

AND I conſidered as baſe-born thoſe on whom I had conferred favours, and who, for the good which they had received, returned evil. For it is the proverb of the prophet of the Creator of men and angels, 'That the baſe-born will not depart from the world, 'until he hath deceived and injured his patron, and benefactor.'

MY venerable PEER wrote unto me, ſaying, "It is thy duty to act in obedience to the commands of "thy God and the prophet of thy God, and to protect

وذربات آنحضرت را نصرت دهي

وسلاطين را كه نعمتهاي خدا ميخورند وبخدا ورسول وي باغي شده اند از ملك خدا اخراج نماي ودر ملك خدا عدالت بكار بري كه كفته اند ملك بكفر باقي ماند وبظلم باقي نماند

وترا است كه افعال قبيحه واعمال شنيعه از ملك خدا براندازي كه افعال بد در عالم آن اثر ميكنند كه غذاي بد در بدن واثار ظلم را محو نماي

وطول بقاي ظالم را در عالم حمل بر نيكي ظالم نكني وسبب طول بقاي ظالمان وفاسقان آنست كه ظلم وفسقي كه در نهاد ايشان نهاده اند از قوت بفعل آورند آنكاه بسخط وغضب آلهي كرفتار كردند

كاه باشد كه قدرت آلهي ظلمه وفسقه وفجره را به بند وزندان وتاراج وقحط وكرسنكي ووباء عام وموت فجاء بيك مرتبه كرفتار كرداند

وكاه

" and aſſiſt the deſcendants and poſterity of that holy " meſſenger.

" AND thoſe princes who feed on the boun- " ties of the Creator, and yet rebel againſt their God and " his prophet, thou ſhalt drive out from the kingdoms of " the Lord. And thou ſhalt act with juſtice in the land " of thy Creator: for it is ſaid, That dominion may be " continued to the infidel; but that to the tyrant it ſhall " not be continued.

" AND it is thy duty to root out from the " country of God all pollutions and abominations; for " evil practices have that effect on the world, which per- " nicious aliment hath on the human body. Obliterate " every veſtige of cruelty and oppreſſion.

" AND aſcribe not the continued proſpe- " rity of the tyrant in this world to the merits of the " tyrant: for the cauſe of the long duration of the power " of the wicked and the oppreſſors is this, that they may " bring forth into action all the wickedneſs and all the " crimes which they have treaſured up in their hearts, " and then be overtaken by the wrath and indignation of " Almighty God.

" IT ſhall ſometimes come to paſs, that " the omnipotence of the Creator ſhall at once chaſtize " the cruel, and the wicked, and the impious, with a " variety of puniſhments; by chains, and by priſons; " and by deſolation, and by famine, and by hunger; by " an univerſal peſtilence, and by ſudden death; and by " unforeſeen deſtruction.

AND

وگاه باشد که صلحا واتقیا ونیکو
کاران وبیگناهان بشامت افعال واعمال بدان در
بلا افتند وگرفتار شوند چه آتش که در نیستان
افتد تر وخشک آنرا بسوزد

واز ترقیات واستدراجات کفار وفجار
وظلمه وفساق تعجب نکني وبغلط نروي وبا خود
نگويء که ظالمان وفاسقان وفاجران هرچند ظلم
وفسق وفجور بیشتر میکنند نعمت ایشان بیشتر
میشود

پس سبب بسیاري نعمت ایشان را باید
دانست چه سببش اینست که شاید نظر بر عنایت
منعم حقیقي کرده از ظلم وفسق باز آیند وشکر
نعمت بجاي آورند

چون از اداي شکر الهي غافل شوند
وبدرگاه سبحاني باز گشت ننمایند ونعمت خدا
ورسول خدا فراموش کنند در آخر بغضب وسخط
ایزدي گرفتار گردند

چون نامه پیر من بمن رسید ملک
خدا را از چنگ ظالمان وکافران وملاحدان ومنافقان
وفاسقان

"AND it ſhall ſometimes come to paſs, "that the juſt, and the religious, and the virtuous, and "the innocent ſhall be overtaken and involved in the ca- "lamities of the evil doers. For the fire, which falleth "in the wilderneſs of reeds, conſumeth both the green "and the dry. Book II.

"AND be not ſurprized at the proſperity "and the ſucceſs of the impious, and the wicked, and "the infidel, and the tyrant. And err not in thy conclu- "ſions, and ſay not unto thyſelf, The good things of "the wicked, and of the impious men, and of the tyrant "are increaſed unto them; although in wickedneſs, and "in tyranny, and in impiety they daily increaſe.

"THOU oughteſt firſt to underſtand the "cauſe of their increaſing proſperity. For the cauſe is, "that perhaps (reflecting on the bounties of their true "benefactor) they may turn back from their wickedneſs "and oppreſſions, and be grateful for the favours which "they receive.

"BUT if they neglect to pay the tribute "of gratitude to their God, and return not back to the "holy gate, and if they forget the bounties of their "Creator, and the prophet of their Creator, they ſhall in "the end be overtaken by the anger and the vengance of "the omnipotent chaſtiſer."

WHEN the letter of my venerable PEER came to my hands, I wreſted from the graſp of the op- preſſors

وفاسقان وفاجران بر آوردم ودر دفع ورفع ايشان كمر همت بر بستم

تزوك ملك داري

هر ملك را كه مسخر ساختم عزيزان آن ملك را عزيز داشتم وسادات وعلما وفضلا ومشايخ را تعظيم واحترام نمودم وسيورغال ووظيفه ومرسوم بايشان مقرر ساختم وكلانتران آن ولايت را بمنزله برادر وخوردان واطفال را بجاي فرزند دانستم

وسپاه آن ملك را بدرگاه خود راه دادم ورعايا را مستمال گردانيدم وهمه را در ميانه اميد وبيم نگاهداشتم وبه نيكان هر ملك نيكي كردم وبدان واشرار وبد نفسان را از مملكت اخراج نمودم

واداني واراذل را در مرتبه ايشان نگاهداشتم ونگذاشتم كه قدم از حد خود فراتر گذارند واكابر واشراف را بمراتب عاليه امتياز دادم وابواب عدالت در هر ملك مفتوح داشتم وطريق ظلم وستم را مسدود گردانيدم

وحاكم

pressors and the infidels, and from the seditious, and the wicked, and the impious, the lands of the Lord: and I girded up my loins to extirpate and destroy them.

REGULATIONS CONCERNING THE GOVERNMENT OF CONQUERED KINGDOMS.

IN every kingdom which I conquered, I respected those who were worthy of respect, and I venerated and honoured the posterity of the prophet, and the theologians, and the learned, and the holy men; and I conferred upon them estates, and pensions, and appointments. And I considered the powerful and the opulent of that country as my brethren; and as my children, the poor and the helpless infants thereof.

AND the soldiers of that kingdom I admitted to my presence; and I soothed and encouraged the subjects; and I kept both the one and the other suspended between hope and fear. And to the good of every country I did good; and I expelled from my kingdoms the vicious, and the wicked, and the seditious.

THE base and the abject I confined within their proper bounds; and I permitted them not to exceed the limits prescribed them. And on the nobles and the grandees I conferred preeminence by exalted dignities; and I threw open the portals of equity and justice in every country; and I closed up the avenues to cruelty and oppression.

وحاكم هر ملكي را كه مسخر من شد
حكومت آن ولايت را باز بوي ارزاني داشتم وويرا بقيد
احسان در آورده مطيع ومنقاد خود ساختم وهر كه
بمن در نيآمد ويرا بكردار وي كرفتار كردانيدم وحاكم
عادل وعاقل وعامل بر ايشان تعيين نمودم

وامر كردم كه دزدان وقطاع الطريق
هر ملك را بياسا رسانند ومفسدان واشرار وبد نفسان را
از ملك اخراج نمايند وهرزه كاران را در شهر وملك
نكذارند
وكوتوالي بهر شهر وقصبه تعيين كنند
كه نكاهبان رعيت وسپاه باشد وانچه از هر كس
بدزدي رود در عهدهء كوتوال باشد

وامر نمودم كه بر سر راهها ضابطان
تعيين نمايند كه حارث وپاسپان راهها بوده اموال
واسباب وامتعه مترددين تجار ومسافران را منزل بمنزل
برسانند واكر فوتي وفرو كذاشتي در آن بشود از
عهدهء جواب آن بر آيند

وامر

AND every kingdom which I reduced, I gave back the government of that kingdom to the prince thereof; and I bound him in the chains of kindneſs and generoſity; and I drew unto me his obedience and ſubmiſſion. The refractory I overcame by their own devices; and I appointed over them a vigorous, and ſagacious, and upright governor. Book II.

AND I commanded that the thieves and the high-way robbers of every country ſhould be put to death; and that the ſeditious, and the vicious, and the profligate ſhould be baniſhed from the realm; and that vagrants and buffoons ſhould not be permitted to reſide in the cities or in the country;

AND that a magiſtrate ſhould be appointed in every city and in every town, who ſhould watch over the conduct of the ſoldier and the ſubject; and that he ſhould be accountable for every thing that was ſtolen.

AND I ordered that guards ſhould be ſtationed at the entrance of the roads; and that they ſhould watch and defend the roads and the ſtages; and conduct in ſafety from ſtage to ſtage the merchandize, and the effects, and the property of the merchant and the traveller; and that if any loſs or deficiency ſhould be found therein, that they ſhould be anſwerable for the value thereof.

وامر نمودم که حکام به تهمت وسخنان
ارباب غرض وبد کویان وبد نفسان بر هیچ فردي از
افراد متوطنان وساکنان بلاد وامصار جریمت نکنند
بعد از ثبوت کناه از احداث اربعه جریمت فراخور کناه
از مجرم بکیرند

وامر نمودم که سر شماري وخانه شماري
از هیچ شهري وقصبه نکیرند وهیچکس از سپاه در
خانه رعیت بزور نزول نکنند وچهارپایان واولاغ* رعایا
نکیرند
ودر جمع امور رعایاء هر مملکتي
در سلوک ومعاش حد اعتدال نکاهدارند وامر نمودم
که کدایان هر ملک را وظیفه مقرر کردانند تا رسم
کداي بر افتد

تزوک خبر داري وآکاهي از احوال
ملک ومملکت ورعیت وسپاه

امر نمودم که در هر سرحدي وولایتي
وشهري ولشکري خبر نویسي تعین نمایند که از
اعمال

AND I commanded that the governors ſhould not preſume to puniſh or oppreſs any one of the inhabitants of the towns or the cities under their juriſdiction, on the accuſation (or information) of the malevolent, and the profligate and the ſelf-intereſted; but that after conviction, according to the FOUR INSTITUTIONS, a fine ſhould be levied on the guilty perſon in proportion to the miſdemeanour.

AND I ordained that the poll-tax and the houſe-tax ſhould not be levied on any town, or on any city whatever; and that no one of the ſoldiers ſhould preſume to enter by force the dwelling of a civil inhabitant, or to ſeize on the cattle, or the property, of the ſubject;

AND that in every concern of the inhabitants of every country, the governors thereof ſhould in their conduct keep within the limits of equity and juſtice. And I ordained that ſubſiſtence ſhould be allowed to the mendicants of every kingdom, that the practice of begging might be aboliſhed.

REGULATIONS FOR THE OBTAINING INTELLIGENCE AND INFORMATION OF THE STATE OF THE EMPIRE, AND OF THE PROVINCES, AND OF THE SOLDIERS, AND OF THE SUBJECTS.

I ordained that on every frontier, and in every country, and in every city, and in every camp a writer of intelligence ſhould be eſtabliſhed; and that each

اعمال وافعال حكام ورعيت وسپاه ولشكر خود ولشكر
بيگانه ومداخل ومخارج مال ومنال ودر آمدن وبر
آمدن مردم بيگانه وتوافل از اهل هر مملكت واخبار
ممالك وسلاطين همسايه واعمال وافعال ايشان وجماعه
علما وافاضل كه از بلاد بعيده روي بدرگاه من
آورده باشند بتفصيل از روي راستي ودرستي بدرگاه
مينوشته باشند

واگر خلاف نمايند واز قرار واقع ننويسند
انگشتان اخبار نويسان قطع نمايند واگر اخبار نويسي
كار سپاهي را پوشيده دارد ودر لباس ديگر بنويسد
دست ويرا قطع كنند واگر دروغي را بنابر تهمت
وغرضي نوشته باشد اورا بقتل رسانند وامر نمودم كه
اخبار مذكور روز بروز وهفته بهفته وماه بماه بعرض
برسد

وامر نمودم كه يك هزار نفر جمازه سوار
واسپ سوار چپغونچي* رونده دونده وهزار نفر پياده
جلد تعين نمايند كه اخبار ممالك وسرحد واراده
ومقاصد

each ſhould write to the imperial preſence, with truth and perſpicuity, full accounts of the conduct and the behaviour of the governors, and of the officers; and of the ſoldiers, and of the ſubjects; and of the ſtate of my own armies, and of thoſe of foreign powers; and of the bringing in, and the carrying out of all merchandize and commodities; and of the entrance, and the departure of all ſtrangers, and of all Kauruvvauns of every country; and of the tranſactions of the neighbouring kingdoms and princes, and of their conduct and behaviour; and alſo of the learned and ſkilful men of diſtant countries, who might turn their faces towards my dominions:

AND that if the writer of intelligence was guilty of falſehood, and wrote not the true ſtate of the facts, his fingers ſhould be cut off: and that if he ſuppreſſed the laudable actions of a ſoldier, or wrote an unjuſt account thereof he ſhould be deprived of his right hand: and that if he wrote a falſe account from enmity and from malice, he ſhould be put to death. And I commanded that theſe accounts ſhould be tranſmitted unto me day by day, and week by week, and month by month.

AND I ordained, that a thouſand ſwift camel-men, and a thouſand ſwift horſe-men, and a thouſand expeditious foot-men ſhould be ſelected; and that they ſhould inform themſelves of the occurrences of the countries, and of the frontiers; and of the intentions and

the

ومقاصد سلاطين جواررا تحقيق نموده وبحضور آمده خبر رسانند تا آنكه پيش از وقوع واقع اعلاج نمايم

چنانچه خبر شكست يافتن توقتمش خان از اروس خان بمن رسيد دانستم كه وي بمن پناه خواهد آورد واستعداد جنك اروس خان وامداد توقتمش خان نمودم

چنانچه در وقتي كه بر تسخير ممالك هندوستان عازم شدم بمن خبر رسانيدند كه در هر نواحي هندوستان حاكمي ووالي بر تخت سلطنت نشست

چنانچه سارنك برادر ملو خان در سر زمين ملتان علم حكومت بر افراخته ودر دهلي سلطان محمود خان علم سلطنت بر افراخته ودر ناحيه لاهور ملو خان لشكر جمع آورده ومبارك خان در نواحي قنوج بدعوي سلطنت بر خاسته ودر هر ولايتي از ولايت هندوستان شخصي كردن بدعوي سلطنه برافراخته

چون اين خبر بمسامع من رسيد تسخير آن ملك در نظر من آسان نمود ليكن در نظر سپاه مشكل بود

چنانچه

the deſigns of the neighbouring princes; and that they ſhould return unto the preſence, and give me information thereof, that I might provide the remedy before the evil arrived. Book II.

THUS I received intelligence of the defeat of Touktummiſh Khaun by Auroos Khaun. I knew that Touktummiſh Khaun would fly for protection unto me; and I made the neceſſary preparations to ſupport Touktummiſh, and to wage war with Auroos.

THUS at the time that I was about to undertake the reduction of the empire of Hindoſtaun, information was brought unto me, that independent princes and chiefs were ſeated on the throne of government in every quarter of thoſe dominions;

THUS, that Saurung, the brother of Mulloo Khaun, had elevated the ſtandard of power in the land of Mooltaun; and that in Dehli Sooltaun Muhmood Khaun had erected the enſign of authority; and that in the territories of Lauhore Mulloo Khaun had drawn together a numerous army; and that Mubbauruk Khaun had aſpired to the regal title in the kingdom of Kunnouj; and that in every province of the provinces of Hindoſtaun ſome one had aſſumed the regal dignity.

WHEN I received this information, the conqueſt of that empire appeared eaſy in my ſight; but in the eyes of my ſoldiers it was an undertaking of difficulty.

چنانچه در وقت که مملکت هندرا
مسخر ساختم خبر بمن رسید که قیصر روم بر بعضي
مملکت من ترکتاز آورده وگرجیان از حد خود
تجاوز نموده به بعضي قلاع که لشکرهاي من آنرا
محاصره داشتند آمده مدد اهالی قلعه کرده اند

وخود بخود کنکاش کردم اگر در
هند توقف نمایم در مملکت ایران خللي روي
خواهد داد نسق دار الملک هند نموده ایلغار کردم
وروزي چند در ماورالنهر توقف نمودم واز آنجا متوجه
روم وگرجستان شدم وجمیع آن ممالک مسخر
ساختم

تزوک سلوک ومعاش بمتوطنان
وساکنان بلاد ونسق مزارات اولیا وبزرگان دین
واوقاف ونذارات

امر نمودم که هر مملکتي که مسخر
کردد سپاهي که در آن مملکت باشد وپناه آورد
نوکر سازند وجاي دهند ورعایا ومتوطنان آن دیاررا
از حوادث وقتل وغارت واسیري محافظت نمایند

واموال

Thus, when I had ſubdued the empire of Hind, I received intelligence that the Keeſur of Room had ravaged certain of my provinces; and that the natives of Goorjiſtaun, exceeding their proper limits, had advanced to certain caſtles which were beſieged by my forces; and that they had given ſuccour to the inhabitants of thoſe caſtles.

And I reflected with myſelf, that if I tarried longer in the empire of Hindoſtaun, diſorders would ariſe in the kingdom of Eraun. Having ſettled the affairs of the empire of Hind, I returned from thence with ſpeed. And I halted for a few days in Mauwur u Nuhur; and from thence I proceeded towards Room and Goorjiſtaun; and I conquered the whole of that extenſive empire.

Regulations concerning the conduct to be observed towards the natives, and the inhabitants, of every country. And of the establishments of the shrines of the saints, and of the fathers of the holy religion. And of the gifts and pious donations.

I ordained, in every kingdom which ſhould be ſubdued, that the warrior of that kingdom who ſubmitted unto me ſhould be received into my ſervice; and that the ſubjects and the inhabitants of that country ſhould be protected from injuries, and from ſlaughter, and from rapine, and from ſlavery;

واموال واسباب ایشان را از تاراج وبغما
نگاهدارند وغنایمی را که از آن ملک بدست آید
بقید ضبط در آورند

وسادات وعلما ومشایخ وفضلا واکابر
واشراف را اعزاز نمایند وکدخدیان وکلانتران
ودهقانان ومزارعان را استمالت دهند

ورعایا را در میانهٔ امید وبیم نگاهدارند
ومقدار گناه واستعداد او جریمت بگیرند

وامر نمودم که بسادات وعلما ومشایخ
وفضلا ودرویشان وگوشه نشینان هر مملکی که
بتسخیر در آید سیورغالات ووظیفه ومرسوم بدهند وبفقرا
وعجزه مساکین مدد ومعاش مقرر دارند وبمدرسین
ومشایخ وظیفه معین نمایند

وبروضات ومزارات اولیای واکابر دین

مواضع

And that their effects and their property ſhould be protected from ravage and from plunder; and that the ſpoils which had been gathered from that country ſhould be taken from the ſpoilers;

And that the poſterity of the prophet, and the theologians, and the holy and the learned men, and the nobles and the grandees ſhould be treated with honour and reſpect; and that the chiefs, and the leading men, and the principal men of the towns and the villages, and thoſe who followed agriculture, ſhould be protected and encouraged;

And that the ſubjects in general ſhould be kept ſuſpended between hope and fear; and that when guilty of a crime, they ſhould be fined in proportion to the offence, and to their ability.

And I ordained that to the poſterity of the prophet, and to the theologians, and to the learned, and to the holy men, and to the religious, and to the recluſe in every country which ſhould come under my dominion, lands, and penſions, and appointments ſhould be granted; and that ſubſiſtence and ſupport ſhould be allowed to the poor, and to the helpleſs, and to the indigent; and that to the teachers, and to the learned in religion ſalaries ſhould be granted;

And that for the ſupport of the ſhrines and the ſepulchres of the ſaints, and the fathers of the holy

مواضع وقف كنند وفرش وآش وروشناي مقرر نمايند

واول بروضه مقدسه امير المومنين شاه مردان علي ابن ابي طالب كرم الله وجه محال بخف وجله را وقف نمايند

وبروضه منوره امام حسين رضي الله عنه وبروضه قدوة الاوليا شيخ عبد القادر ومقبره امام اعظم ابو حنيفه رحمت الله عليه ومزارات ديكر مشايخ واكابر وبزركان دين كه در بغداد آسوده اند از براي هريك علي قدرهم مواضع ودهات كربلا وبغداد وغيره وقف نمايند

وبراي روضه منوره امام موسي كاظم وامام محمد تقي وسليمان فارسي محال مزروعه از جزاير وغيره حاصلات مداين وقف كنند

وبجهت روضه متبركه امام علي ابن موسي ناحيه كنه بست ومحال شهر طوس را وقف نمايند وفرش وروشناي وآش يوميه مقرر سازند وبجهت مزارات

holy religion, lands ſhould be appointed; and that carpets, and food, and lamps ſhould be allowed to thoſe who reſided therein: Book II.

AND *firſt*, that for the holy *ſhrine* of the commander of the faithful, the king of men, Aali † the the ſon of Aboo Taulib (on whom be the favour of God) the diſtricts of Bukhf and Jilleh ſhould be aſſigned;

AND that for the pure ſhrine of the Imaum Hooſſein (whom the Almighty reward) and for the ſhrine of the mirror of the ſaints, Sheikh Abdulkaudir: and for the ſhrine of the great Imaum Aboo Khunneefeh (the mercy of God be upon him) and for the ſepulchres of the other ſaints, and fathers, and diſtinguiſhed men of the holy religion, who reſted from their labours in the city of Bughdaud; that for each of them, according to their dignities, the lands and the villages of Kurbullau and of Bughdaud, and other diſtricts ſhould be aſſigned;

AND that for the ſupport of the holy ſhrines of Imaum Mooſi Kauzim, and Imaum Mahummud Nukki, and Soolamaun Faurſi, the fertile lands of Juzzauir and other cities ſhould be granted;

AND that for the ſupport of the ſacred ſepulchres of Imaum Aali, the ſon of Mooſi, the lands of Kutteh Buſt, and the environs of the city of Toos ſhould be aſſigned; and that carpets, and lamps, and

† The fourth Khalif, and ſon-in-law to the Mahummudan lawgiver.

مزارات ومقابر مشایخ ایران وتوران نام بنام نذورات
واوقاف معین نمایند

وامر نمودم که هر مملکتي که مسخر
کردن کدایان آن ملک را جمع ساخته یومیه ووظیفه
مقرر نمایند وایشان را تمغا* کنند که دیکر کدايء را
بر طرف سازند واکر بعد از تمغا کدايء نمایند
ایشانرا به بلاد بعیده بفروشند یا سر دهند تا کدازان
از مملکت من کم شود

تزوک تحصیل مال وخراج از رعیت
ونسق ورونق ملک ومعموري واباداني وضبط
وحراست مملکت

امر نمودم که مال وخراج از رعیت
بنهجي بکیرند که موجب خرابي رعیت وویراني
مملکت نشود که خرابي رعیت موجب کمي خزانه
است وکمي خزانه باعث تفرقه سپاه است وتفرقه
سپاه موجب اختلال مرتبه سلطنت است

وامر

daily bread ſhould be allowed to the religious; and that benefactions and gifts ſhould be granted for the ſepulchres and the Mauſoleums of each of the ſaints of Eraun and of Tooraun.

And I ordained that, in every kingdom which ſhould be conquered, the mendicants of that country ſhould be gathered together; and that ſubſiſtence and daily bread ſhould be allowed unto them; and that they ſhould be made penſioners and beg no more. And if after they were made penſioners they continued the practice of aſking alms, I commanded that they ſhould be ſold into foreign countries, or expelled from the realm: that the race of beggars might become extinct in my dominions.

Regulations concerning the collection of the revenues and the taxes from the subjects; and the order and the arrangement of the provinces; and the cultivation, and the population, and the government, and the police of the empire.

I ordained that the revenues and the taxes ſhould be collected in ſuch a manner, as might not be productive of ruin to the ſubject, or of depopulation to the country. For the ruin of the ſubject cauſeth a diminution of the imperial treaſures; and a diminution of the imperial treaſures effecteth the diſperſion of the troops; and the diſperſion of the troops produceth the extinction of the imperial power.

وامر نمودم که هر مملکتي که مسخر
کرده واز حوادث در امن وامان در آید حاصل
وواصل آن ملک را ملاحظه نمایند
اگر رعایا بجمع قدیم راضي باشند
برضاي ایشان عمل نمایند والا موافق تزوک جمع
بربندند

وامر نمودم که خراج موافق حاصل
زراعت بگیرند وجمع بر حاصل زمین بر بندند
چنانچه اول اراضي مزروعه رعیت را که
بآب کاریز وچشمه ونهر ورود خانه زراعت کرده
باشند وآن آبها دوام واستمرار داشته باشد ضبط
نمایند وانچه حاصل آن آراضي باشد دو حصه برعیت
گذارند ویک حصه بسرکار اعلي تحصیل نمایند
واگر رعایا آداي اراضي مضبوطه بنقدي
راضي باشد انچه غله حصه سرکار را موافق نرخ وقت
نقدي بر رعیت قرار دهند وموافق نرخ نقد
بسپاهي برسانند

واگر

AND I ordained that, in every country that ſhould be ſubdued (to the inhabitants of which charters of ſafety and ſecurity from dangers ſhould be granted) the produce and the revenue of that country ſhould be inſpected;

IF the ſubjects were ſatisfied with the old and eſtabliſhed taxes, that thoſe taxes ſhould be confirmed, agreeably to the wiſhes of the ſubjects; or if not, that they ſhould be determined according to the REGULATION.

AND I ordained that the duties ſhould be determined in proportion to the produce of the cultivated lands; and that the taxes on the produce of thoſe lands ſhould be affixed and aſcertained:

THUS firſt, that the cultivated grounds of the ſubject, which ſhould be made fertile by the water of canals, or by ſprings, or rivulets, or rivers (if thoſe waters flowed perpetually and continually) ſhould be ſuperintended by the officers of the crown; and that of the amount of the produce of thoſe grounds, two thirds ſhould be allowed to the poſſeſſor thereof, and one third be paid into the royal treaſury;

AND if the ſubject ſhould conſent to pay the tax for the reſtricted lands in ſpecie, that for the grain due to the treaſury the ſum ſhould be fixed on the ſubject according to the current price of the grain; and that correſponding to the current price of the grain, the money ſhould be paid to the ſoldiers; †

† If the price of grain was low the ſoldiers pay was leſs, if high, it was more: that is to ſay, it was always exactly proportioned to the value of the neceſſaries of life.

واکر رعیت بحاصل وقسمت سه توده
راضي نشوند اراضي مضبوطرا اول ودوم وسیوم جریب
نمایند وجریب اول را سه خروار وجریب دوم را دو
خروار وجریب سیوم را یک خروار جمع بربندند ونصف را
کندم ونصفي را جو اعتبار کنند وانچه جمع شود
دو یک مال بکیرند

واکر رعیت با وجود این هم بدادن مال
راضي نشود خرواري کندم را پنج مثقال نقره
وخرواري جورا دو نیم مثقال نقره نرخ نمایند وساوري
قلعه بر آن اضافه کنند ودیکر بهیچ اسم ورسم چیزي
از رعایا مطالبه ننمایند

وباقي زراعت خریف وربیع وزمستاني
وتابستاني رعیت را وزراعتي که بآب باران مزروع
شده باشد جریب نمایند وانچه بتحریر در آید به
ثلث وربع عمل کنند

† A *Jurreeb* is a certain land-measure, as our acre.

وسر

Book II.

AND if the ſubject ſhould not be ſatisfied with the mode of collection, and with the partition of the general produce into three parts, that the reſtricted lands ſhould be divided into firſt, and ſecond, and third Jurreeb; † that the produce of the firſt Jurreeb ſhould be eſtimated at three loads, and the produce of the ſecond Jurreeb at two loads, and the produce of the third Jurreeb at one load; and that half thereof ſhould be eſtimated as wheat, and half thereof as barley; and that of the total amount one half of the produce ſhould be collected;

AND if the ſubject, notwithſtanding this, ſhould be unwilling to pay the tax in kind, that the value of a load of wheat ſhould be fixed at five Miſkauls of ſilver, and the value of a load of barley at two and a half Miſkauls of ſilver; and that the duty of the Kellaah ‡ ſhould be exacted over and above: but that nought elſe ſhould be demanded of the ſubject under any pretext or denomination whatever;

AND that the reſt of the lands of the huſbandman, thoſe which produced in the autumn, and in the ſpring, and in the ſummer, and in the winter; and the lands which depended on the rain for fertility, ſhould be divided into Jurreebs; and that of the produce of thoſe which were numbered, a third or a fourth ſhould be collected;.

‡ What this duty is, is unknown to the tranſlator.

AND

وسر سهار ومخترفه وساير جهات بلدان
ومواضع وآبخور وعلف چرا ومراعي موافق دستور
العمل قديم بعمل آوردند واكر رعيت راضي نشود
به هست وبود عمل نمايند

وامر نمودم كه پيش از رسيدن محصول
بر رعيت مال وجهات اطلاق نمايند وچون محصول
برسد بسه دفعه مال تحصيل كنند
واكر رعيت بي تحصيلدار مال كذاري
نمايد تحصيلدار تعين ننمايند واكر بتحصيلدار
محتاج شوند بحكم وسخن مال بكيرند كار
بچوب وريسمان وشلاق نرسانند ورعيت را به بند
وزنجير مقيد نكردانند

وامر نمودم كه هركس صحراي اباد
كند ويا كاريزي احداث نمايد يا باغي سبز كند
يا موضع ويراني را نو اباد سازد در سال اول چيزي
نكيرند ودر دوم انچه رعيت برضاي خود بدهد
بكيرند ودر سال سيوم موافق تزك مال بكيرند

ولمر

AND that the duties on the herbs, and on the fruits, and on all the other productions of the country, and on the reservoirs of water, and on the commons, and on the pasture lands should be fixed and determined according to the ancient and established practices: and if the subject should not be content therewith, that the collections should be settled according to the Hust and Bood. †

AND I ordained that, before the time of the gathering in the grain, the taxes should not be demanded; and, when the period of the harvest arrived, that they should be collected at three different times;

AND if the subject paid the royal dues spontaneously, that a tax-gatherer should not be appointed over him; and if there should be occasion for a tax-gatherer, that he should levy the duties by threats and by authority; but that he should not make use of the cudgel, and the cord, and the scourge; nor presume to confine the subject in fetters and in chains.

AND I ordained, whoever undertook the cultivation of waste lands, or built an aqueduct, or made a canal, or planted a grove, or restored to culture a deserted district, that in the first year nothing should be taken from him, and that in the second year whatever the subject voluntarily offered should be received, and that in the third year the duties should be collected according to the REGULATION.

† This regulation is not understood by the translator.

وامر نمودم كه اكر ارباب وكلانتر
بر ريزه رعيت تعدي نمايد وموجب خرابي ريزه رعيت
باشد مقدار خرابي كه بر ريزه رعيت رسيده باشد
از ارباب وكلانتر كرفته بايشان برساند كه بحال
خود باز آيند

ومواضع خراب اكر صاحب نداشته
باشند در خالصه معمور نمايند واكر صاحب داشته
باشند واكر پريشان باشد مصالح الاملاك بوي دهند
كه موضع خودرا اباد سازد

وامر نمودم كه در زمين خراب كاريزها
جاري سازند وپلهاي خراب را عمارت نمايند وبر نهرآبها
ورود خانها پلها بنا كنند ودر راهها بمقدار يك منزل
رباطي تعمير نمايند وراهداران ومستحفظان در راهها
مقرر دارند ودر هر رباطي جمعي را متوطن سازند
كه راهداري ونكاهباني بديشان متعلق باشد ومال
كه از اهل غفلت در راهها بدزدي برود راهداران
از عهده بر آيند

وامر نمودم كه در هر شهري وبلدي
مسجدي

Book II.

AND I ordained, that if the rich and the powerful ſhould oppreſs the poorer ſubject, and injure or deſtroy his property, an equivalent for the damage ſuſtained ſhould be levied on the rich oppreſſor, and be delivered to the injured perſon; that he might be reſtored to his former eſtate:

AND that all ruined lands which lay uncultivated (if there were no owners to thoſe lands) ſhould be annexed to the crown. And if there were owners, and thoſe owners were reduced to diſtreſs, I ordained that the neceſſary ſupplies ſhould be granted unto them, that they might cultivate their lands anew.

AND I commanded that the ruined bridges ſhould be repaired; and that bridges ſhould be conſtructed over the rivulets and over the rivers; and that on the roads, at the diſtance of one ſtage from each other, Kauruvvaunſurai † ſhould be erected; and that guards and watchmen ſhould be ſtationed on the road, and that in every Kauruvvaunſurai people ſhould be appointed to reſide; and that the watching and the guarding of the roads ſhould appertain unto them: and that thoſe guards ſhould be anſwerable for whatever ſhould be ſtolen on the roads from the unwary traveller.

AND I ordained that in every town and in every city a moſque, and a ſchool, and a monaſtery,

† Buildings for the reception of travellers.

 and

مسجدي ومدرسه وخانقاهي بنا كنند ولنكر خانه
بجهت نقرا ومساكين ودار الشفاي بجهت مرضان
مقرر دارند وطبيبي را موظف ساخته بر دار الشفا
موكل دارند ودر هر شهري دار الاماره ودار العداله
تعمير كنند وقورچيان* بجهت نكاهباني زراعت ورعيت
مقرر نمايند

وامر نمودم كه در هر ملكي سه وزير
تعين نمايند يكي براي رعيت كه انچه از رعيت
تحصيل شود واصلات آنرا سر رشته نكاهدارد كه چه
مبلغ وچه مقدار از رعيت بهر اسم ورسم بر آمده جمع
آنرا نكاهدارد

ووزير دوم از براي سپاه كه بسپاهيان
چه مبلغ رسيده وچه مبلغ طلب دارند

ووزير سيوم از براي ضبط اموال غايب
وآينده ورونده وحاصل بادي وهواي وضبط اموال
مجانين ومواريث واثام كه باستصواب قاضي وشيخ
الاسلام جمع سازد

وامر

and an alms houſe for the poor and the indigent, and an hoſpital for the ſick and infirm ſhould be founded; and that a phyſician ſhould receive a ſalary, and ſhould be appointed to attend the hoſpital: and that in every city a governtment-houſe, and a court for the adminiſtration of juſtice ſhould be built: and that ſuperintendants ſhould be appointed to watch over the cultivated lands, and over the huſbandmen.

AND I ordained that in every country three Vizzeers ſhould be ſtationed. The FIRST for the ſubject, To keep a regular account of the taxes and the duties received, and what ſums, and to what amount, were paid in by the ſubject, and under what denomination, and on what account; and to preſerve an exact ſtatement of the whole.

THE SECOND for the ſoldier, To take account of the ſums paid to the troops, and of the ſums remaining due unto them.

THE THIRD, To take poſſeſſion of the Amwaul a Ghauibi,† and of the cuſtoms on the comers and on the goers; and of the revenues of the Baudi and the Huvvaui; and to take poſſeſſion of the effects of thoſe who ſhould become inſane, and of thoſe who died inteſtate, and of thoſe who ſuffered by the laws. And he was to take poſſeſſion of thoſe effects with the approbation of the magiſtrate and of the eccleſiaſtical judge.

† The effects of people loſt, or abſconded.

وامر نمودم که اموال اموات را بوارث
رسانند واگر وارث نباشد در ابواب الخير صرف
نمایند یا بمکه معظمه بفرستند

تزوک جنگ وجدل ودر آمد وبر آمد
معرکه وصف آرایی وفوج شکنی

امر نمودم که اگر غنیم از دوازده
هزار سوار کم باشد درین جنگ امیر الامرا سردار
باشد ودوازده هزار سوار از اویماق وتومانات بوی همراه
نمایند واز مینگ باشیان ویوز باشیان واون باشیان
نیز همراه گردانند

وبمسافت یک منزل بجانب غنیم پیش
رفته به غنیم رو برو شوند وخبر بمن بفرستند

وامر نمودم که این دوازده هزار سوار
نه فوج مرتب سازند برین ترتیب قول یک فوج وبرانغار
سه فوج وجرانغار سه فوج وهراول یک فوج وقراول یک
فوج

وفوج برانغار مشتمل باشد بر هراولی
وچپاولی وشغاولی وهمچنین فوج جرانغار متضمن سه
فوج هراول وچپاول وشغاول باشد

وامر

AND I commanded that the property of the deceaſed ſhould be reſtored to the lawful heir; and if there ſhould be no heir, that it ſhould be expended in pious uſes, or be ſent to the holy city of Mecca. Book II.

REGULATIONS OF WAR: FOR ENTERING INTO AND RETIRING FROM THE FIELD OF BATTLE; AND FOR FORMING THE LINE; AND FOR DEFEATING ARMIES.

I ordained, if the enemy exceeded not twelve thouſand cavalry, that an Ameer ul Omrau ſhould command the oppoſing army: and that twelve thouſand horſemen of the Ouyemauk, and the Toumaun; alſo Mingbauſhee, and Euzbauſhee, and Ounbauſhee Ameers ſhould be placed under his command:

AND that he ſhould advance to within the diſtance of one day's march from the enemy, and that he ſhould halt oppoſite unto them, and ſend me information thereof.

AND I commanded that thoſe twelve thouſand horſe ſhould be formed in nine diviſions after this manner: The main body one diviſion, and the right wing three diviſions, and the left wing three diviſions, and the advanced guard one diviſion, and the advanced guard of the advanced guard one diviſion:

AND that the right wing ſhould conſiſt of its own advanced guard, and its right and its left diviſions; and that the left wing ſhould alſo conſiſt of its own advanced guard, and of its right and its left diviſions.

AND

وامر نمودم که امیر الامرا در زمین جنک کاه چهار چیز ملاحظه نماید اول آب آن سر زمین دوم زمینی که سپاه را نکاهدارد سیوم که بر غنیم مشرف باشد وآفتاب رو برو نباشد تا شعاع آفتاب چشم سپاه را خیره نکرداند چهارم پیش روی جنک کاه کشاده ووا باشد

وامر نمودم که پیش از جنک یک روز صف آرای نمایند وتزک افواج نموده قدم پیش کذارند وسمتی که میرفته باشند سر اسپان خود از آن سمت بر نکردانند وبچپ وراست میل نکنند وامر نمودم که چون نظر سپاه بر افواج غنیم افتد باوازه بلند تکبیر کفته سورن اندازند

واکر عارض لشکر بیند که سردار خطا کند آن عارض دیکری را بجا وی بنشاند ویرلیغ فتح که من بوی سپرده ام بامرا وسپاه نمودار کرداند

† *Ullah ackbur*, God is great.

وامر

AND I ordered that the general ſhould attend to four particulars in his choice of the field of battle.—FIRST, the water thereof.—And SECONDLY, the ſtrength of the ground, that his flanks and his rear might be covered.—And THIRDLY, that his ſituation be more elevated than the ſituation of the enemy; and that the ſun be not in his front, that the glare thereof dazzle not the eyes of his troops.—FOURTHLY, that the ground before his lines be extenſive and open.

AND I commanded that the army ſhould be marſhalled, and the line be formed on the day preceding the action; and that (the forces being ranged in order of battle) they ſhould march towards the enemy; and that they ſhould not turn the heads of their horſes from the direction in which they were advancing; that they ſhould neither incline to the left nor to the right. And when the eyes of the army fell upon the forces of the enemy, I ordered that they ſhould utter a great ſhout, and repeat the Tuckbeer † with a loud voice.

AND I commanded, if the Auriz ‡ of the army ſaw that the leader thereof was deficient in his duty, that he ſhould deprive him of his command, and appoint another in his place; and that he ſhould open and communicate to the Ameers and to the ſoldiers the order which I had delivered unto him for that purpoſe.

‡ A ſort of field-deputy, appointed to obſerve the conduct of the commander in chief.

AND

وامر نمودم که سردار لشکر باتفاق عارض
کمي وبسياري لشکر غنيم را ملاحظه نمايند وسرداران
طرف خود وطرف غنيم را مقابله نمايند ودر کمي
وبسياري تلافي وتدارک کنند واسلحه سپاه خود وسپاه
دشمن بخاطر آورند ورفتار غنيم را به بينند که
باهستکي وپيوستکي بجنک مي در آيند يا باضطراب

وروش جنک غنيم را بخاطر آورند که
بيک مرتبه ترکتاز مي آورند يا فوج فوج متعاقب
يکديکر حمله مي آورند وبه بينند که در هنکام
تاختن خودرا غنيم ميرساند وبر مي کردد وباز حمله
آورد يا بهمان حمله اول اکتفاي نمايند اکر چنين
باشد سپاه را است که صدمه تاخت ايشانرا بردارد
وصبر نمايد که شجاعت صبر يک ساعت است

وامر نمودم که تا غنيم بجنک مبادرت
ننمايد بر وي سبقت نکيرند وامر نمودم که چون
غنيم

AND I ordained that the general of the army ſhould, in conjunction with the Auriz, reconnoitre the numbers of the foe; and that he ſhould compare his chiefs with thoſe of the enemy, and confront them to each other accordingly; and that he ſhould take the neceſſary precautions to ſupply all deficiencies; and that he ſhould conſider well the different kinds of arms uſed by the ſoldiers of the enemy and by his own; and that he ſhould obſerve the motions of his foes, whether they advanced into the field ſlowly and in good order, or whether they ruſhed forward in confuſion; Book II.

AND that he ſhould conſider and comprehend the movements and the order of the enemy's battle, whether they charged at once and in an united body, or by detachments, the one ſucceeding the other; and that he ſhould obſerve, in the moment of aſſault, whether the enemy advanced and retired, and prepared to charge again, or whether they appeared ſatisfied with their firſt attempt. When the latter is the caſe, it is the duty of the ſoldier to bear lightly the ſhock of the enemy's attack, and to ſtand firm and patient. For bravery is but patience and firmneſs for an hour.

AND I ordained that until the foe advanced to the attack, he ſhould not be attacked. And I ordered, when the enemy entered the field of battle, that the at-

غنیم بمیدان در آید سردار را نظر بر فرمایش وکار فرمودن افواج نهکانه باشد

چه کار سردار همین است که افواج را کار فرماید وسردار را است که در وقت کار دل خودرا پای ندهد ودست وپا کم نکند وهر فوجی را بمنزله سلاحی از اسلحه فرا گیرد از تیر وتبر وشمشیر وگرز وکارد وخنجر وهر فوج را بوقت کار فرماید

وسردار را است که نه فوج را وخودرا بمنزله شخص کشتی گیر فرا گیرد که به هر عضو خود از دست وپا وسر وسینه وغیره بجنگ در آمده وامید است که چون نه ضرب شمشیر دفعه دفعه بر فوج غنیم برسد البته در ضرب نهم شکست یابد

وسردار را است که اول فوج هراول را بر غنیم بدواند وهراول برانغار متعاقب آن بمدد بفرستد واز عقب هراول برانغار هراول جرانغار را براند تا آنکه سه ضرب بر افواج غنیم آید اگر درین وقت هراولان زبونی نمایند فوج اول برانغار را براند واز عقب

tention of the general ſhould be turned to the conducting and the directing of the efforts of his troops. Book II.

For the duty of the commander is to govern and to guide the movements of his forces; and to be cool, and firm, and collected within himſelf in the hour of trial; and to conſider each diviſion of his army as a particular inſtrument of the inſtruments of war; as the arrow, and the battle-axe, and the ſword, and the mace, and the poniard, and the dagger; and to direct the edge or the point of each in the moment of neceſſity.

And it is the duty of a general to conſider himſelf and the nine diviſions of his army as a wreſtler who entereth into action, and fighteth with every part of his body — with his arms and with his feet, and with his breaſt, and with his head. And there is ground for expectation, when eight aſſaults ſhall have been ſucceſſively made on the line of the enemy, that in the ninth ſhock they will certainly be defeated.

And it is the buſineſs of a ſkilful general firſt to charge the foe with his advanced guard. And let him then ſend forward the advanced guard of his right wing to ſupport them; and after them the advanced guard of the left wing: that three ſucceſſive ſhocks may be given to the force of the enemy. And if at this juncture the advanced guards ſhould ſhrink back from before the foe, let him direct the firſt diviſion of the right wing to

عقب وي فوج دوم جرانغاررا براند اگر فتح نشود
فوج دوم برانغار براند ومتعاقب وي فوج اول
جرانغاررا براند وخبر بمن فرستد

ومنتظر رايات من باشد وتكيه بر عنايات
الهي كرده سردار خود بجنگ در آيد ومرا در معرك
حاضر داند كه بتوفيق الله چون هشت ضرب بر
غنيم واقع آيد در ضرب نهم غنيم شكست خورد
وفتح روزي شود

وسرداررا است كه تيز جلوي نكند
ولشكررا كار فرمايد وبعد از آنكه كار بوي رسد تا
تواند خودرا بكشتن ندهد كه كشته شدن سردار
بد نامي آرد وموجب خيرگي غنيم مي گردد

پس سرداررا است كه براي وتدبير
كار كند وتعجيل نكند كه تعجيل از شيطان
است وبجاي در نيايد كه از آن نتواند بر آمد

ترتيب صف اراي

charge, and after them the ſecond diviſion of the left wing: and if victory proceedeth not from them, let him order the ſecond diviſion of the right wing into action, and let them be followed by the firſt diviſion of the left wing. And in this ſtate of the conflict let the commander diſpatch information unto me. Book II.

AND let him depend upon the arrival of my ſtandard, and reſting on the favour of Almighty God, advance himſelf upon the foe, and conſider me as preſent in the action. For when (by the favour of God) eight ſucceſſive ſhocks have been given to the ſtrength of the enemy, they muſt ſink under the ninth, and the victory be obtained.

AND it is the buſineſs of a general neither to be raſh nor precipitate; but to direct the operations of his troops *with firmneſs and preſence of mind*. And when he himſelf ſhall be obliged to enter into action, he muſt not, whilſt he can avoid it, give himſelf up to death: for the death of the general bringeth diſgrace upon the army, and encreaſeth the obſtinacy of the enemy.

THEREFORE it is the duty of a commander to ſhun temerity, and to act with deliberation and prudence: for temerity is the offspring of the devil. And let him alſo be careful that he venture not into a ſituation, out of which he cannot extricate himſelf and his army.

فوج قراول

فوج هراول

فوج هراول برانغار | فوج هراول جرانغار

اول فوج برانغار * دویم فوج برانغار | اول فوج جرانغار * دویم فوج جرانغار

قول

See Plate I.

تزوک صف ارايء افواج قاهره را چنين
بر بستم

امر نمودم که اگر لشکر غنيم از دوازده هزار سوار زياده باشد ليکن بچهل هزار نرسد يکي از فرزندان کامکار سردار باشد ودو بيکلر بيکي در رکاب وي با امراي وقشونات وتومانات والوسات که از چهل هزار سوار کمتر نباشند حاضر باشند

وافواج قاهره بايد که مرا حاضر دانسته سر رشته تدبير ومردي ومردانگي از دست ندهند

وامر نمودم که چون پيشخانه اقبال مرا بر آورند دوازده فوج معين نمايند وبر هريک *امـيري از امراي الوسات مقرر باشد وتزک نمايند تا دوازده تزکي که در روش صف ارايء وافواج شکني ودر آمد وبر آمد که بر بسته ام در نظر داشته باشد

† *Paishkhauneh* is the tent, or set of tents, of the prince; which on a march are sent forward and erected against his arrival at every stage: i. e. there are two sets of tents, and those at the first stage, when struck and sent forward, are not unloaded at the second, but proceed on to the third stage, and

وسردار

Book II.

THUS I FORMED REGULATIONS FOR THE ARRANGEMENT OF MY SUPERIOR ARMIES.

IF the forces of the enemy exceeded in number twelve thouſand horſemen, and were inferior in number to forty thouſand, I ordained that one of my fortunate ſons ſhould command againſt them; and that two Beglerbegs, and the Ameers, with the Toumaunaut, and the Kuſhoonaut, and the Auloofaut, in number not inferior to forty thouſand men, ſhould attend his command:

AND that the troops and the officers, who compoſed this victorious army, ſhould conſider me as preſent in the field, and give not forth from their hands their diſcipline, and their courage and their conduct.

AND I commanded, when my Paiſhkhauneh † was brought forth, that twelve bodies of troops ſhould be ordered out; and that an Ameer of the Ameers of the Auloofaut ſhould be appointed to each, and that they ſhould cauſe them to perform their exerciſes and evolutions; that they might keep before their eyes the TWELVE MILITARY REGULATIONS, ‡ which I had eſtabliſhed for forming, and for breaking the line of battle, and for advancing, and for retreating.

and are there pitched. And thus the tents at the ſecond ſtage are, when the prince departs, ſent on to the fourth ſtage, ſo that the two ſets are inhabited alternately.

‡ Theſe regulations are not in the MS, and therefore are ſuppoſed to have been omitted by the tranſcribers through ignorance or inattention.

وسردار آن است که سرداران سپاه غنیم را بشمار در آورده در مقابل ایشان سرداران تعین نماید وسپاه جنکي غنیم را از اوقچي* وشمشیري ونیزه دار بنظر اعتبار در آورد ورفتار سپاه غنیم را ببیند که پیوسته وآهسته فوج فوج بمیدان جنک مي در آیند یا مغلوبه مي تازند وراه در آمدن وبر آمدن خودرا بمیدان جنک ملاحظه نماید وشیوه وروش جنک غنیم را در یابند

که کاه باشد که خودرا کم نمودار کنند وخودرا کریزان وا نمایند پس بمکر وکریز پاي ایشان فریفته نباید شد

وسردار جنک دیده وکار کرده آنست که بند وبست جنک را بفهمد که کدام فوج را کشان باید داد وکدام رخنه را بتدبیر باید بر بست وچکونه باید جنک انداخت سردار آنست که اراده غنیم را بفهمد که بکدام روش بجنک مي در آید وراه همان شیوه وبرا بروي مسدود کرداند

سردار را است که بدین ترتیب چهل هزار سوار را چهارده فوج مرتب نماید

اول

He is a commander, who, numbering the chiefs of the forces of the enemy, appointeth proper chiefs in oppofition unto them; and who confidereth with the eye of attention the veteran foldiers of the foe, the bow-men, and the fword-men, and the fpear-men; and who obferveth the motions of the enemy, whether they advance into the field of battle flowly and in juft order, fquadron by fquadron, or whether they rufh forward in confufion; who pre-examineth the approach to the field, and alfo the avenue of retreat; and who penetrateth the order of the enemy's battle.

For it fhall fometimes come to pafs, that they will caufe their numbers to appear fmall, and put on the femblance of flight and difmay. A general therefore muft not permit himfelf to be deceived, and drawn into danger, by their pretended flight.

He is an able and experienced commander, who underftandeth the difcipline and the fcience of war, and who knoweth what divifion to fend forward to the charge, and what evil to remedy by his fkill, and what meafures to follow in attacking the enemy. He is a general who comprehendeth the intentions of the foe, and who obferveth their mode of attack, and counteracteth their motions and defigns.

The general who commands forty thoufand horfe, muft form them into fourteen fquadrons after this manner.

اول صف خودرا آراسته ساخته قول نام
نهد آنگاه سه فوج برانغار مرتب سازد ویکي از آن
سه فوج را هراول برانغار نام کند وسه فوج دیگر
جرنغار آراسته ساخته یک فوج را هراول جرانغار نام
گذارد

وهمچنین سه فوج دیگر در پیش افواج
برانغار مرتب ساخته چپاول نام نهد ویکي از آن سه
فوج را هراول چپاول گرداند

وهمین قسم سه فوج دیگر آراسته در پیش
افواج جرانغار مقرر داشته شقاول نام کند ویکي از
آن سه فوج را به هراولي شقاول تعین نماید

بعد از آن هراول بزرگ را که در
مقابل قول مي باشد از اوقچیان وشمشیر داران
ونیزه داران وبهادران ازموده کار کرده را بوجه
پسندیده استحکام دهد که الغ* سورن انداخته همین
افواج هراول لشکر غنیم را شکست دهد

1 *Koul*; the main body.

2 *Burraunghaur*; the rear line of the right wing.

3 *Hurrauwul a Burraunghaur*; the advanced guard of the rear line of the right wing.

4 *Jurraunghaur*; the rear line of the left wing.

5 *Hurrauwul a Jurraunghaur*; the advanced guard of the rear line of the left wing.

وسردار

FIRST, let him arrange his own line, and call it the Koul.[1] Let him afterwards form the Burraunghaur[2] with three ſquadrons; and let one of thoſe three ſquadrons be called the Hurrauwul a Burraunghaur.[3] And with three other ſquadrons let him form the Jurraunghaur;[4] and let him name one of thoſe ſquadrons the Hurrauwul a Jurraunghaur.[5] Book II.

AND thus alſo let him form, and ſtation, three other ſquadrons in the front of the Burraunghaur, and call them the Chuppauwul.[6] And let him appoint one of thoſe ſquadrons the Hurrauwul a Chuppauwul.[7]

AND in the ſame manner let him arrange three other ſquadrons, and form them in the front of the Jurraunghaur, and call them the Shuckauwul;[8] and let him nominate one of thoſe ſquadrons the Hurrauwul a Shuckauwul.[9]

AND let him afterwards form in perfect order the grand Hurrauwul,[10] which ſhall be poſted in the front of the Koul, from the bow-men, and the ſword-men, and the ſpear-men, and the warriors of proof: that theſe troops charging with loud ſhouts, may diſperſe and defeat the advanced guards of the enemy.

6 *Chuppauwul*; the front line of the right wing.

7 *Hurrauwul a Chuppauwul*; the advanced guard of the front line of the right wing.

8 *Shuckauwul*; the front line of the left wing.

9 *Hurrauwul a Shuckauwul*; the advanced guard of the front line of the left wing.

10 *Grand Hurrauwul*; grand vanguard.

وسرداررا است که نظر بر رفتار غنیم داشته باشد وهر امیر که بی حکم حرکت وتیز جلوی کند اورا تنبه نماید

وسردارا است که نظر بر در آمد وبر آمد غنیم داشته باشد ودر جنگ انداختن اضطراب نکند تا آنکه غنیم بجنگ مبادرت نماید وچون غنیم بجنگ در آید سردارا است که روش جنگ ایشانرا به بیند که بر چه کیفیت بمیدان جنگ می در آیند ومی بر آیند وچکونه بر ایشان حمله آرد اگر حمله آورده باز میکردند وقابو دیده رو بکریز میآورند وقابو دیده بر میکردند

وسردار را است که بدنبال غنیمی که خود بخود شکست خورده نرود که این چنین غنیم پشت کرم کومک خود باشد

وسردارا است که به بیند که اگر غنیم بمیدان مبادرت غنچه شده ترکتاز می آرد ویا افواج چپ وراست خودرا کشاده است سردارا باید که اول هراول را بایشان رو برو کرداند وبجنگ اندازد

ومتعاقب آن هراول چپاول وهراول شغاول را بمدد هراول کلان بفرستند واز عقب ایشان

AND it is the duty of the general to keep his eye on the motions of the foe, and to chaſtize thoſe officers under his command, who, without orders, preſume to advance upon the enemy.

AND it is the duty of the general to attend to the onſet of the enemy, and not to venture to attack them, until they advance to the charge. And when they advance, it is the duty of the general to examine their order of battle, in what manner they come into action, and in what manner they retire therefrom, and after what manner he ſhall engage them; whether they charge and retire, and, ſeeking advantage therein, put on the ſemblance of flight; and then, ſeizing a favourable criſis, rally and charge again.

AND it is the duty of a commander not to purſue the enemy who without cauſe flieth from the field: for ſuch an enemy may be well prepared for his defence.

AND it is the duty of the general to obſerve whether the enemy advance into the field of battle, and charge in an united body; or whether they commence the attack with the ſquadrons of their right and their left wings. Let the commander firſt oppoſe his Hurrauwul unto them, and puſh them on to the charge.

AND after them let him ſend forward the Hurrauwul a Chuppauwul and the Hurrauwul a Shuckauwul to ſupport the grand Hurrauwul. And in the

ايشان فوج اول چپاول وفوج دوم شغاول را بجنک اندازد واز عقب ايشان فوج دوم چپاول وفوج اول شغاول را براند

اکر باين هفت ضرب که بر غنيم آيد فتح نشود درين وقت هراول برانغار وهراول جرانغاررا بدواند تا آنکه نه ضرب بر غنيم وارد شود

واکر ازين نه ضرب فتح ميسر نشود فوج اول برانغار وفوج دوم جرانغاررا بدواند

اکر باين يازده ضرب هم فتح روي ننمايد فوج دوم برانغار وفوج اول جرانغاررا بجنک بفرستد اميد چنانست که باين سيزده ضرب افواج غنيم شکسته شود وفتح ميسر کردد

واکر احيانا باين سيزده ضرب فتح حاصل نشود در اين وقت سرداررا است که افواج قول را تزوک کرده روان شود وخودرا بمثال کوهي در نظر غنيم نمودار کرداند وباهستکي وپيوستکي روان کردد

وبهادران جنکي را بفرمايد که بشمشير در آمده هجوم آورند واوچيان شبه تير نمايند واکر فتح

the rear of them, let him order into action the firſt ſquadron of the Chuppauwul and the ſecond ſquadron of the Shuckauwul, and after them the ſecond ſquadron of the Chuppauwul and the firſt of the Shuckauwul.

If from theſe ſeven ſhocks which the enemy ſhall have received, the victory be not obtained, let him at this period ſend forth the Hurrauwul a Burraunghaur and the Hurrauwul a Jurraunghaur, until nine charges be made on the enemy's line.

And if victory followeth not from theſe nine ſhocks, let him ſend into battle the firſt ſquadron of the Burraunghaur and the ſecond ſquadron of the Jurraunghaur.

If by theſe eleven efforts alſo the victory be not decided, let him order to the charge the ſecond ſquadron of the Burraunghaur and the firſt of the Jurraunghaur. Thus it may be expected that by theſe thirteen ſucceſſive charges the lines of the enemy may be broken, and the glory of the day be acquired.

But if it ſhould come to paſs that the victory ſhould not be won by theſe thirteen attacks, it is at this criſis the duty of the general to form his Koul in exact order, and put them in motion. Let him ſhew himſelf as a lofty mountain to the eyes of the enemy, and move forward with ſlowneſs and regularity.

And let him direct his veteran bands to ruſh on the foe ſword in hand, and command his archers to gall the enemy with their arrows. And if the fate of

فتح نشود سردار خود بجنگ قدم پیش گذارد ومنظر
رایات من باشد　　ترتیب آراستن چهار ده فوج

هـراول

هراول چپاول	هراول شغاول
فوج اول چپاول* فوج دویم چپاول]	فوج اول شغاول* فوج دویم شغاول]
هراول برانغار	هراول جرانغار
فوج اول برانغار* فوج دویم برانغار]	فوج اول جرانغار* فوج دویم جرانغار]

تـــول

See PLATE II; pag. 383.

وچنین

the day ſhould ſtill remain in ſuſpence, let the general himſelf advance into action and depend on the appearance of my victorious ſtandards. † Book II.

† This paſſage is unintelligible.

وچنین تزوک بر بستم که اگر غنیم از چهل هزار سوار زیاده باشد بیکلر بیکان وامرا ومینک باشیان ویوز باشیان واون باشیان وبهادران وسایر سپاه نظر بر رایات ظفر ایات من داشته باشند

وامر نمودم که به امیر هر فوج که یرلیغ فرستم مطابق حکم یرلیغ عمل نمایند واز آن تخلف نورزند وهر کس از بیکلر بیکان وامرا از حکم تخلف وتجاوز نماید ویرا بشمشیر بگذرانند وکوتل ویرا که منتظر الامارت باشد بجاي وي نصب کنند

وامر نمودم که از جملهء چهل اویماق الوسات وقشونات وتومانات دوازده اویماق که بتمغا رسیده اند بچهل فوج قسمت نمایند وامراي بیست وهشت اویماق را که به تمغا نرسیده اند در عقب فوج قول صف بر بندند وفرزندان ونبیرکان پیش دست راست قول افواج خودرا آراسته گردانند وخیشاوندان وقرابتان پیش دست چپ قول افواج خودرا

THUS also I ordained, that if the enemy should in number exceed forty thousand horse-men, that the eyes of the Beglerbegs, and the Ameers, and the Mingbaushees, and the Euzbaushees, and the Ounbaushees, and the select warriors, and the soldiers in general should be fixed on my victorious standards. †

AND I commanded, that the chief of every squadron to whom I issued my orders, should act conformably to the tenour of those orders, and presume not to deviate therefrom; and that every one of the Beglerbegs, and the Ameers, who was tardy in performing, or disobeyed, the orders which I sent unto him, should be instantly put to death; and that his Kotul, who is the expecter of promotion, should be appointed to his command.

AND I ordained, that from among the forty Ouyemauk of the Aloosaut, the Kushoonaut, and Toumaunaut, that the twelve Ouyemauk who had obtained the Tumghau, ‡ should be divided into forty squadrons; and that the Ameers of the twenty eight Ouyemauk who had not obtained the Tumghau, should form their line in the rear of the Koul; and that my sons and my grandsons should draw up their forces before the right of the Koul; and that my relations and my kindred, with the troops under their command, should take their station

† i.e. That he would lead them in person.

‡ Those who received military pay.

before

خودرا مراتب دارند که افواج ایشان طرح باشد که بهر جا مدد باید رسانید کومک نمایند

ودر برانغار شش فوج مقرر نمایند ویک فوج دیگر هراول برانغار مقرر باشد وهمچنین در جرانغار شش فوج آراسته یک فوج دیگر بهراولي جرانغار مقرر دارند

وهمچنین امر نمودم که شش فوج در پیش افواج برانغار مقرر کردانند وآنرا چپاول نام کذارند ویک فوج دیکررا آراسته هراول چپاول کنند

وهمچنین در پیش افواج جرانغار شش فوج معین نمایند وشغاول نام نهند یک فوج آراسته دیکر هراول شغاول کردانند

ودر پیش افواج چپاول وشغاول شش فوج از امراي کار کرده وبهادران ازموده آراسته ساخته هراول بزورک مقرر کردانند

ویک فوج سواي این شش فوج هراول مقرر کرده پیشتر معین دارند وهراول هراول نام کنند

ودو

before the left of the Koul; and that thoſe troops ſhould be bodies of reſerve, and that they ſhould diſpatch ſuccour to every quarter, where re-inforcement ſhould be wanted:

AND that ſix ſquadrons ſhould conſtitute the Burraunghaur, and that one other ſquadron ſhould be appointed the Hurrauwul a Burraunghaur: and thus alſo, that ſix ſquadrons ſhould form the Jurraunghaur; and that one other ſquadron ſhould be nominated the Hurrauwul a Jurraunghaur.

AND thus alſo I ordained, that ſix ſquadrons ſhould be poſted in the front of the Burraunghaur, and that they ſhould be denominated the Chuppauwul; and that one other ſquadron ſhould be formed, and appointed the Hurrauwul a Chuppauwul:

AND that in the ſame manner ſix other ſquadrons ſhould be ſtationed in the front of the Jurraunghaur; and that they ſhould be called the Shuckauwul; and that one other choſen ſquadron ſhould be appointed the Hurrauwul a Shuckauwul.

AND I ordained that ſix other ſquadrons, headed by diſtinguiſhed Ameers, and compoſed of warriors of proof and experience, ſhould be advanced before the Chuppauwul and the Shuckauwul; and that they ſhould be called the grand Hurrauwul:

AND that one other ſquadron, over and above thoſe ſix ſquadrons, ſhould be poſted in their front; and be denominated the Hurrauwul a Hurrauwul:

AND

ودو قــراول بــيكي را با جماعه برادران بر دست راست وچپ هراول مقرر نمايند كه ديدبان لشكر غنيم باشند

وامر نمودم كه امراي افــواج چهلكانه ما دام كه يرليغ من بايشان نرسد بجنك در نيآيند وتا نوبت جنك بايشان نرسد دست برد ننمايند ليكن مستعد وآماده جنك باشند

وچــون حكم جنك بايشان برسد روش غنيم را ديده بجنك در آيند كه غنيم از كدام راه بجنك مي در آيد آن راه را بر ايشان بر بندند وهر راهي كه غنيم بر بندد آنرا به تدبــير بكشايند

وامر نمودم كه چون هــراول هــراول بجنك مبادرت نمايد امير هــراول افــواج ششكانه خودرا متعاقب يكديكر بجنك اندازد كه چون شش ضرب

And that two Kurrauwul Beghs, † with detachments of their brotherhood, ſhould be poſted to the right and to the left of the Hurrauwul a Hurrauwul; and that they ſhould be the Deedbaun ‡ on the army of the enemy.

And I ordained that no one of the commanders of the forty ſquadrons, until he received orders from me, ſhould preſume to enter into battle; and that until the moment of his ſervice arrived, he ſhould not move from his ſtation; and that he ſhould ſtand ready and prepared for action:

And when he received orders to engage, that he ſhould accommodate his mode of attack to that of the enemy; and that he ſhould obſerve in what manner the foe advanced into battle, and counteract his deſigns; and that he ſhould, by ſkilful and judicious diſpoſitions, carry into effect ſuch of his own movements as had been traverſed by the enemy.

And I ordained, when the Hurrauwul a Hurrauwul began the action, that the leader of the grand Hurrauwul ſhould order his ſix ſquadrons to charge ſucceſſively; that by ſix ſhocks, repeatedly given, the enemy may be broken and thrown into confuſion. It

† *Kurrauwul Beghs*; chiefs of the light troops or ſcouts.

‡ *Deedbaun*; obſervers, people appointed to reconoitre the motions of the enemy.

ضرب مرتبه بمرتبه بر غنیم زده شود بهم بر آیند وشکسته شوند دربن وقت امیر چپاول را است که شش فوج خودرا دفعه بدفعه بکومک فرستد وخود هم ترکتاز آورد

وهمچنین امیر افواج شغاول فوجهای ششگانه خودرا بهدد افواج پیش روانه سازد وخودرا هم برساند که بحول الله وقوته چون هژده ضرب بر غنیم زده آید شکسته وگسیخته گردند

واگر با وجود خوردن این ضربها غنیم خیرگی نماید امیر برانغاررا باید که هراول خودرا براند وامیر جرانغار نیز هراول خودرا بدواند

چون این هر دو هراول از چپ وراست در آیند لشکر غنیم البته بی تاب ونا توان گردد

واگر غنیم خیره باشد امیر برانغار وامیر جرانغار افواج خودرا مرتبه بمرتبه بر غنیم برانند واگر بینند که افواج غنیم را از افواج قاهره شکستی نرسیده امیران برانغار وجرانغار خودها متوجه دفع ورفع دشمنان شوند

واگر

is at this crisis the duty of the leader of the Chuppauwul to detach his six squadrons one after the other to support the grand Hurrauwul; and afterwards to advance, himself, to the charge. Book II.

AND in the same manner also, let the commander of the Shuckauwul push forward successively his six squadrons to reinforce those who are engaged; and lastly let the commander himself advance into action. Thus, by the power and assistance of Almighty God, when eighteen charges shall have been made on the line of the enemy, they will break and disperse.

BUT if notwithstanding those shocks received by the foe, they should continue resolute and firm, it is then the duty of the chief of the Burraunghaur to dispatch forward his Hurrauwul, and of the leader of the Jurraunghaur to send forth his Hurrauwul also.

WHEN those two Hurrauwuls advance and charge on the right and on the left of the enemy, their order and their strength shall certainly be broken.

BUT if it should come to pass that the foe still continues firm, let the leaders of the Burraunghaur and the Jurraunghaur order their squadrons successively on to the charge. And if they see that the enemy give not way to the efforts of the imperial forces, the leaders of the Burraunghaur and the Jurraunghaur must themselves advance, and rush upon the foe.

واكر دراين وقت اميران برانغار وجرانغار زبوني نمايند امير زادكاني كه طرح برانغار اند وخويشاوندان كه طرح جرانغار اند بر غنيم تركتاز آورند

وبايد كه نظر ايشان بر سردار وعلم سردار باشد وبشجاعت ومردي صف شكن غنيم كردند وقصد كرفتن سردار نمايند وكوشش كنند كه علم مخالفانرا نكونسار كردانند

واكر با وجود اين ضربها غنيم قايم بوده باشد در اين وقت بايد كه افواج متفرقه وبهادران قول وافواج الوساتي كه در عقب قول آراسته شده بودند بيك مرتبه هجوم آورده تركتاز نمايند

واكر در اين وقت فتح نشود سلطان را است كه خود با دل قوي وهمت بلند در حركت آيد

چنانچه من در جنك قيصر كردم كه باامير زاده ميران شاه كه سردار دست راست بود امر نمودم كه از دست چپ قيصر سركن پركن در آيد وباامير زاده سلطان محمود خان وامير سليمان كه اميران دست چپ بودند يرليغ فرستادم كه بر دست راست قيصر هجوم آورند

وباامير

AND if at this period the commanders of the Burraunghaur and the Jurraunghaur ſhew themſelves deficient in their duty, the royal princes, and thoſe related to the imperial family, who are the reſerves of the Burraunghaur and of the Jurraunghaur, muſt advance to the aſſault.

AND they muſt keep their eyes on the commander and the ſtandard of the commander, and preſs upon the foe with valour and intrepidity. They muſt endeavour to ſeize the general of the hoſtile army; and they muſt ſtrive to invert the ſtandard of the ſoe.

AND if, notwithſtanding theſe ſhocks, the enemy ſtill remain firm and unmoved, the royal guards, and the ſelect warriors of the Koul, and the forces of the Ouyemauk, which were formed in the rear of the Koul, muſt ruſh forward, together and at once, to the charge.

AND if at this period the victory be not decided, it is the duty of the emperor, with fortitude of heart and with exalted reſolution, to put himſelf and the Koul of his army into motion.

THUS I acted in my engagement with Keeſur. I commanded the Ameer Zaudeh Meeraun Shaah, who was the leader of the right wing of my forces, to charge headlong on the left of Keeſur. And I ſent orders to Ameer Zaudeh Sooltaun Muhmood Khaun, and to Ameer Soolamaun, who commanded my left wing, to attack the right of Keeſur.

AND

وبامیر زاده ابو بکر که امیر فوج طرح دست راست بود حکم کردم که بر قول ایلدرم بایزید که بر پشته ایستاده بود ترکتاز آورد ومن خود با افواج قول ولشکرهای اویماق روی همت بطرف قیصر آوردم

ودر حمله اول شکست بر افواج قیصر افتاد وسلطان محمود خان بتعاقب قیصر شتافته ویرا دست گیر کرده بدرگاه حاضر آورد وتوقتمش خان را نیز بهمین تزوکات شکست دادم وفرمودم که علم ویرا نکونسار گردانیدند

واگر غنیم قزاقی* کرده افواج چپاول وشقاول وبرانغار وجرانغار را بر هم زند وخود را بفوج قول رساند سلطان را واجب است که پای شجاعت در رکاب صبر مستحکم گردانیده متوجه دفع ورفع غنیم شود

وچنانچه من در جنگ شاه منصور کردم که خود را بمن رسانید بذات خود رو برو شدم تا آنکه بر خاک هلاک افتاد

ترتیب آراستن چهل فوج از لشکر دوازده ویهاقی که به تمغا رسیده اند

And I iſſued directions to the Ameer Zaudeh Aboo Bukkur, who led the reſerve of the right, to advance upon the Koul of Yeldurrum Bauezeed, † who was poſted on an eminence: and laſtly I myſelf, with the forces of the Koul and the Ouyemauk, turned the face of reſolution toward mine enemy.

The armies of Keeſur were defeated, and put to flight at the firſt onſet. And Sooltaun Muhmood purſued the vanquiſhed Keeſur; and he made him my priſoner, and he brought him to the royal tent. By this diſpoſition alſo I conquered *Touktummiſh Khaun*, and cauſed his ſtandard to be inverted.

If the enemy ſhould become formidable, and throw into diſorder the Chuppauwul, and the Shuckauwul, and the Burraunghaur, and the Jurraunghaur, and ſhould advance to charge the Koul; it is then the duty of the emperor to conduct himſelf with courage and with fortitude, and to proceed to repel and diſperſe the foe.

Thus I acted in the engagement with Shaah Munſoor, who penetrated even to the Koul of my army. I oppoſed him in my own perſon, face to face, until he fell lifeleſs on the plain.

The plan of the arrangement of forty squadrons, formed from the twelve Ouyemauk who had obtained the Tumghau.

† Bajazet.

قراول دست راست　　　　قراول دست چپ

هـــراول

فوج اول دویم سیوم چهارم پنجم ششم

هراول چپاول　　　　هراول شغاول

چپاول　　　　شغاول

اول دویم سیوم چهارم پنجم ششم]　　　　اول دویم سیوم چهارم پنجم ششم]

هراول برانغار　　　　هراول جرانغار

برانغار　　　　جرانغار

اول دویم سیوم چهارم پنجم ششم]　　　　اول دویم سیوم چهارم پنجم ششم]

فوج امیرزاده ها　　　　فوج خویشاوندان

قـــول

بـــیست وهشت اویماق که بتمغا

نرسیده اند

تـــم

FINIS.

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Sungheen, *ibid.* receives an ambaf-
fador from the Jetes, fhews him his
army twice and difmiffes him, *ibid.*
receives intelligence that 6000 horfe-
men are coming upon him, 73. his
army feized with a panic, *ibid.* at-
attacks the advanced guard of the
Jetes, and drives them back to the
bridge of Sungheen, 77. ftations
2000 men at the bridge oppofite the
Jetes, *ibid.* fwims over the river
with 5000 men, 79. and encamps
on a hill above the enemy, *ibid.* the
Jetes pretend a flight, he penetrates
their defign, *ibid.* is attacked by
them, 81. defeats Ouleaus Khau-
jeh, and drives him beyond the Si-
hoon, 83. returns in triumph to 1363
Mauwur u Nuhur, *ibid.*

He meditates how he may attain
the fovereign power, 85. admits
Ameer Hooffein partner of his for-
tune, *ibid.* is always oppofed by
him, *ibid.* make him fwear friend-
fhip, *ibid.* gains over to his intereft
Sheikh Mahummud with feven Ku-
fhoons, *ibid.* gives to each Ameer of
thofe Kufhoons the command of a
province, *ibid.* confers a province
on Share Behraum, 87. gains over
feveral Ameers by his kindnefs to
Ameer Hooffein, *ibid.* feveral of his
Ameers confider themfelves as his e-
quals, *ibid.* he determines to reduce
them all to fubjection, 89. gains
over to his intereft Ameer Haujee
Burlaus, *ibid.* wins Ameer Bauez-
zeed Jullauir to his intereft by
kindnefs, 91. takes poffeffion of
the lands of Sheikh Mahummud,
deceafed, 89. oppofes Ameer Hoof-
fein to Ameer Ilchee Booghau Sul-
doze, 91. gains over Mahummud
Khaujeh Erudee by giving him a pro-
vince, *ibid.* fows divifion amongft
the princes of Buddukhfhaun, and
gains them feverally to his intereft,
ibid. affifts Ki Khiffero againft Al-
jauitoo Burdi, *ibid.* reconciles them
together, and fends them againft A-
meer Khizzur Yeffooree, 93.

1365 INVITED by Ameer Hooſſein to
a conference at the paſs of Chuck-
chuck, 101. ſecretes a number of
warriors about the paſs, for fear of
treachery, *ibid.* is informed of Hooſ-
ſein's perfidy by Share Behraum, 103.
defeats the army ſent by Hooſſein to
circumvent him, and marches to
Kurſhee, *ibid.* upbraids Hooſſein with
his treachery, 105. loſes the caſtle
of Kurſhee, 93. croſſes the Jihoon
under pretence of going to Khorau-
ſaun, 95. meets a Kauruvvaun go-
ing to Kurſhee, *ibid.* ſends a ſpy
with them to diſcover the ſituation of
the enemy, *ibid.* tarries on the banks
of the Jihoon till the ſpy returns, 97.
re-croſſes the river with 243 warriors,
and arrives at Sherekund by forced
marches, *ibid.* halts at the diſtance
of 3 miles from Kurſhee, *ibid.* com-
mands ſcaling ladders to be prepared,
and goes by night, accompanied by
2 perſons only, to reconnoitre the
caſtle, 99. diſcovers the guards aſleep.
ibid. brings up his warriors, and
takes poſſeſſion of the caſtle, *ibid.*
He marches towards Bullukh, and en-
camps on the frontiers, 109. Ameer
Hooſſein comes forth to fight with
him, *ibid.* he defeats him and be-
ſieges him in the caſtle, *ibid.* takes
1369 the caſtle. *ibid.* Hooſſein ſlain, *ibid.*
1375 Receives an ambaſſador from Auroos
Khaun, 115. attacks Auroos Khaun
and puts him to flight, 117.
1380 Pretends to return from Bullukh
to Summurkund, 111. turns back,
and takes Mullik Gheaus u deen in
1381 Hurraut, 113. ſubdues the whole
country of Khorauſaun, *ibid.*
Receives the ſubmiſſion of Aali,
governor of Mauzinduraun, 117.
1383 Summons the rulers of Seiſtaun,
Kundahaur, and of the Afghauns, to
ſubmit to him, 115. is obeyed, *ibid.*
1387 Sends armies againſt the countries
of Kilaun and Jurjaun, 119. con-
quers the city of Iſfahaun, and ſta-
tions 3000 men there, *ibid.* com-
mands a general ſlaughter to be made
of the people of Iſfahaun for their
rebellion and cruelty, *ibid.* Purſues
Touktummiſh Khaun 5 months in the
Duſht of Kipchauk, 121. his army 1392
reduced to great ſtraits for want of
proviſion, *ibid.* is oppoſed by Touk-
tummiſh Khaun with a very numerous
army, 123. his Ameers diſheartned, *ib.*
he plots ſecretly with the ſtandard-
bearer of Touktummiſh, *ibid.* his
Ameers take courage from the intre-
pidity of his ſons and grandſons, 125.
appoints the prince Aboo Bukkur,
with 8000 men, the advanced guard,
ibid. commands his troops in the
heat of battle to pitch their tents and
prepare victuals, *ibid.* obtains the
victory through his intrigue with the
ſtandard-bearer of Touktummiſh, *ib.*
Marches into Erauk a ſecond time,
and collects an army of 80,000 men, 1393
121. is attacked in perſon by Shaah
Munſoor, *ibid.* ſends an ambaſſador
to Sooltaun Ahmud Jullauir, to
inform himſelf of his abilities, 125.
receives his account, 127. arrives ſud-
denly at Bughdaud, and conquers it, *ib.*
Marches a ſecond time into the Duſht 1395
of Kipchauk, and, having conquered
the countries of the 5th and 6th cli-
mates, returns victorious to Summur-
kund, 129 Demands counſel of his ſons 1398
and Ameers concerning the reduction
of Hindoſtaun, *ibid.* ſeeks an omen
in the Koraun, 133. pitches his
tents towards Hindoſtaun, *ibid.* com-
mands the prince Peer Mahummud
Jehaungheer, with 30,000 horſe-men,
to ſubdue Mooltaun, *ibid.* orders
Sooltaun Muhmood Khaun, &c.
with 30,000 men, to go againſt Lau-
hore, 135. he himſelf, with 32,000
horſe-men, forms the main body, *ib.*
his whole army conſiſts of 92,000
horſe-men, *ibid.* proceeds to Hin-
doſtaun, *ibid.* is informed that the
Oughauns infeſt the road to Hindo-
ſtaun, and plunder therein, *ibid.* is
requeſted by Mullik Mahummud to
revenge

revenge the murder of his brother Lufhkur Shaah upon Moofi his murderer, 137. feeks to get Mullik into his power by policy, *ibid.* is fhot at by an arrow, *ibid.* is oppofed by Sooltaun Muhmood, and Mulloo Khaun, with 50,000 men, and 120 elephants in Dehli, 139. pretends fear, in order to draw them out of
1399 Dehli, *ibid.* defeats Sooltaun Muhmood, and gains immenfe fpoils, *ibid.* conquers Dehli in the fpace of one year, and returns to Summurkund, *ib.* receives information of the encroachments of the people of Goorjiftaun, 141. fummons his armies to join him at Isfahaun, *ibid.* arms himfelf, 143.
1400 fubdues the caftles of Seewaus and Goorjiftaun, and divides the fpoils amongft his foldiers, *ibid.* punifhes the feditious of Azzurbauejaun, *ibid.* fubdues Mulluteah and the neighbourhood thereof, *ibid.* fubdues Hullub and Humfau, 145. determines on the reduction of Miffur and Shaum, *ibid.* is oppofed by Keefur, at the inftigation of Kurrau Eufoof, with a mighty army, *ibid.* writes a letter to Keefur, 147. reduces the city of Dummifhk, 149. receives by his ambaffador a letter of defiance from Keefur, *ibid.* marches towards Bughdaud by the way of Mooful, *ibid.* turns back by the way of Tubbu-
1401 raze, and arrives at Bughdaud, 151. fubdues the caftle and city of Bughdaud, after a fiege of 2 months and fome days, *ibid.* commands it to be razed to the ground, *ibid.* fojourns fome time in the kingdom of Azzurbauejaun, *ibid.* collects his forces together from all quarters to oppofe
1402 Keefur, 153. departs from Azzurbauejaun to wage war with Keefur, *ibid.* is oppofed by Keefur, with 400,000 men, *ibid.* affaults Keefur and takes him prifoner, and obtains a compleat victory, *ibid.* returns triumphant to Summurkund, after a war of 7 years, *ibid.*

ABULGHAZI KHAUN, 27, N.

AFGHAUN. See OUGHAUN.

ALCHOUN BAHAUDUR, brother of Beghchuck, marches againft Timour, 65.

ALJAIE TURKAUN AUGHAU, fifter of Ameer Hooffein, and wife of Timour, 35, 43. carried behind him on his horfe in the defart of Khauruzm, 35. fecured in a houfe of the Toorkummauns, 39. fecreted by Timour in the environs of Bokhaura, 43.

ALJAUITO (or ALJAUETOO) BURDI, flees to Timour for fhelter, 91. is reconciled to Ki Khiffero, 93.

——— SOOLTAUN, fon of Arghoon Khaun, fupporter of the Mahummudan faith in the 7th century of the Hij. 189. on the death of his brother, affembles the Siuds and Theologians in the imperial Mufjid, and asks their confent to his afcending the throne, *ib.* and 193. obtains it, 195. ordains that the names of all the fucceffors of the prophet fhall be recited in the Khutbeh, and impreffed on the coins of the empire, *ib.*

ALKUMMI, a man noted for his malevolent and revengeful difpofition, 257. raifed to the dignity of prime minifter by Maatuffim Billau Ubbaufi, *ibid.* betrays the Khalif into the hands of Hullaukoo Khaun, *ibid.*

ALLUGH TUKTIMOUR, one of Tughulluk Timour Khaun's generals, fent to invade Mauwur u Nuhur, 19.

AMEER UL OMRAU, of Ameer Hooffein, fubmits to Timour, 111.

AMEER AALI, ruler of Mauzinduraun, feeks protection from Timour, 117.

——— ABOO SAEED, of the tribe of Burlaus, 311. made general of the Jetes, 61. his fquadrons defeated by Timour, 63. taking offence at the conduct of Tughulluk Timour Khaun, flees to Timour, and is appointed by him ninth Ameer and governor of a province, 319, 311.

——— BAUEZZEED, of the tribe of Turkhaun, made feventh Ameer, 311.

AMEER BAUEZZEED JULLAUIR, ruler of the province of Khujjund, 91. asks counſel of Timour, 15. retires into Khoraufaun, 17. forced to ſubmit to Timour, 91.
——— BIAUN SULDOZE, father of Sheikh Mahummud, 85, 89.
——— GOOLAUL, a devout man conſulted by Timour, 33. adviſes Timour to go to Khauruzm, *ibid.* is promiſed the revenue of Sumurkund for one year, if Timour proves victorious, *ibid.*
——— HAUJEE BURLAUS, uncle of Timour, 15, N. aſks counſel of Timour, *ibid.* the troops of Kuſh deſert Timour and join him, 321. unites himſelf with Timour, 89.
——— HINDOOKEH deſerts the army of Jitteh, and joins Timour, 59.
——— HOOSSEIN. See HOOSSEIN.
——— ILCHEE BOOGHAU SULDOZE lays claim to the city of Bullukh, 91. is oppoſed by Ameer Hooſſein through the policy of Timour, *ibid.*
——— JAUKOO, of the tribe of Burlaus, 311. one of the chief ſupporters of Timour's power, 247. alone remains with him after the deſertion of the forces of Kuſh, 323. Ameer Hooſſein endeavours in vain to ſet Timour at variance with him, 247. is made Ameer ul Omrau, 323. and governor of a frontier kingdom, 311. appointed to the government of Bullukh and Hiſſaur, 323.
——— JULLAUL U DEEN deſerts the army of Jitteh, and joins Timour, 59.
——— KHIZZUR YESSOOREE takes poſſeſſion of Tauſhkund, 93. is reduced low, and flees to Timour, *ib.*
——— KHODADAUD, of the tribe of Burlaus, made Ameer ul Omrau and governor of Buddukhſhaun, 309. his advice to Timour, 327.
——— KURGUN, or Cazagan, grandfather of Ameer Hooſſein, 67,85,327.
——— KURRAUCHAUR NOOYAUN, fifth anceſtor of Timour, and Vizzeer of Chughtauee Khaun (ſon of Chungaze Khaun) 22. N. Toumaun of, reſtored to Timour by Tughulluk Timour Khaun, *ibid.*
AMEER MOOSI, ſtationed at the bridge of Sungheen oppoſite Ouleaus Khaujeh, 77. and in Kurſhee againſt Timour, 93. ſurrounds Timour therein with twelve thouſand horſemen, 9. is defeated, *ibid.*
——— MUVIUD AURLAUT, ſtationed at the bridge of Sungheen oppoſite Ouleaus Khaujeh, 77. made Ameer ul Omrau, 313.
——— SAUHIBA KURRAUN, *Lord of the fortunate Conjunction.* Timour ſo called, 181, 183, 195, 197.
——— SAUR BOOGHAU, of the tribe of Kipchauk, made Ameer, 313.
——— SIFE U DEEN joins Timour, 53. is honourably received by him, 55.
——— SHEIKH MAHUMMUD, ſon of Biaun Suldoze, joins Timour, 85. deſtroyed by drinking wine, 89.
——— SOOLAMAUN BURLAUS deſerts the army of Jitteh, and joins Timour, 59. one of the commanders of the left wing in Timour's engagement with Keeſur, 405. *m.* 73.
——— TIMOUR, TAMERLANE ſo called, 31, 39, 53, 57, 97, 111.
——— UBBAUS, one of Timour's moſt faithful chiefs, 247. put to death by him unjuſtly, *ibid.* •
——— ZAUDEH ABOO BUKKUR, *grandſon of* Timour, appointed commander of the advanced guard, in the engagement with Touktummiſh Khaun, 125. leads the reſerve of the right wing in Timour's engagement with Keeſur, 407.
——— ——— MEERAUN SHAAH, commander of the right wing of Timour's forces in his engagement with Keeſur, 405.
——— ——— SOOLTAUN MUHMOOD KHAUN, *nominal emperor of* Chughtauee, ſent by Timour to attack Lauhore, with 30,000 horſe-men, 135. one of the commanders of the left wing in Timour's engagement with Keeſur, 405.
AMUVEAH (or AMU) *the* Jihoon, *ſo called from*,

from the city situate near it. Lat. about 39°. *Long.* 62°. 10′. *E. from London.* Timour crosses it, 95.

ANDIJAUN, *a city of* Toorkistaun, *Lat. about* 42°. 10′. *Long.* 69°. 0′. *E. from Lond.* the government of, given by Timour to Munguli Booghau, 319.

ANDURAUB, *a city of the province of* Bullukh, *situate at the foot of the mountains which divide the dominions of the* Great Mogul *and* Persia *from* Great Bukharia; *Lat.* 36°. 20′. *L.* 69°. 0′. *E. from Lond.* Timour encamps there, 35.

ANGOOREAH, *a city of* Anatolia *on the river* Melus, 150 *miles E. of* Constantinople (*remarkable for the victories of* Pompey *and* Timour *over* Mithridates *and* Bajazet). *Lat. about* 39°. 50′. *Long. about* 33°. 0′. *E. from London.* Timour marches by the way of, to attack Bajazet, 153.

ARABIA, cities of, *m.* 217.

ARGHOON KHAUN, father of Ghauzaun Khaun, 187.

ARHUNG, [supposed to be the same as Arhungserai] *a city of* Tookhuristaun *on the river* Jihoon, *Lat.* 37°. *Long.* 66°. *from London.* Country of, seized by Ki Khissero and Aljauitoo Burdi, 91.

ARKUNUT, tribe, Haujee Beg of, 19.

ARSUFF, valley of, Timour encamps there, 51.

ATCHEGHI, *a hilly country, lying near the* Jihoon. Timour encamps there, 45.

AULAUJOU, castle of, reduced by Timour, 57.

AURGHOON, tribe of, appointed to receive Tumghau, 309. Taush Khaujeh of, made eighth Ameer, 311. twenty persons of, promoted, *ibid.*

AURLAUT, tribe of, receive Tumghau, 309. Ameer Muviud of, made Ameer ul Omrau, 313. Sullauichee Bahaudur of, made Ameer, *ibid.*

AUROOS KHAUN sends an ambassador to Timour after the defeat of Touktummish Khaun, 115. is attacked unprepared, and vanquished by Timour, 117. *m.* 283.

AURUFFAUT, mount of, 30,000 pilgrims martyred there, 185.

AZZUD U DOWLA DELUMI supporter of the Mahummudan faith in the 4th century of the Hij. 185. deposes Muttei Laumrilla Ubbausi from the Khillausut, and places Taulaa Billau, his son, on the throne, 187.

AZZURBAUEJAUN, *a province of* Persia, *part of the antient* Media. *It is bounded on the N. by the province of* Shurwaun, *on the S. by the provinces of* Erauk a Ajjum *and* Kurdistaun (*the ancient* Assyria), *on the E. by the province of* Kilaun *and the* Caspian *sea, and on the West by* Turkomania. Touktummish Khaun sends a mighty army upon it, 127. the seditious of, chastised by Timour, 143. Timour sojourns there, 151. departs thence, 153.

B.

BAUBAU AALI SHAAH, a dervise, his advice to Timour, 89.

BAUKHTUR ZEMEEN, subdued by Timour, 45, 163.

BEGCHUCK, one of the Ameers of Jitteh, appointed by Tughulluk Timour Khaun to ravage Mauwur u Nuhur, 19.

BEHRAUM JOUBEEN, general to Hurmuz, with 320,000 Persians engages the Khaukaun, and after a battle of three days and three nights, defeats him, 285. unjustly accused to Hurmuz of having secreted the enemy's treasures, *ibid.* pronounced a traitor, and treated with contempt by Hurmuz, *ibid.* deposes Hurmuz, 287.

BEHRAUM JULLAUIR joins Timour, 45.

BOKHAURA, *the capital of a province of that part of* Mauwur u Nuhur *now called* Bucharia Proper, *situate in about* 39°. 0′. *of Latitude, Long.* 63°. 0′. *E. from London.* Environs of, two hundred persons, dispersed in, 43. Aljaiè Turkaun Aughau, secreted there by Timour, *ibid. m.* 45.

BOULAU

BOULAU deserts Timour in time of danger, 315.
BOULAUD BOOGHAU [supposed to be the same as the preceding] separates from Timour, 69.
BUDDUKHSHAUN, *a city of the province of* Bullukh, *situate at the foot of the mountains which separate* Hindostaun *from* Great Tartary, *on the N. side of the* Jihoon, *about* 100 *miles from its source, and* 230 *from* Bullukh. *Lat.* 37°. 10′. *Long.*69°. 30′. *E. from Lond.* Princes of, prepare for war, 69. soldiers of, join Timour, *ibid.* princes of, submit to his authority, *ibid.* after their treachery to Timour, received by him with kindness, 323. *m.* 33, 67, 91, 111, 135.
BUGHDAUD, *the capital of the province of* Erauk a Arrub, *situate on the Tigris. Lat.* 33°. 30′. *Long.* 44°. 20′. *E. from London.* Conquered by Timour, 127. surrounded by an army under Timour's sons, 151. besieged by Timour himself, and taken after a siege of two months, *ibid.* razed to the ground, *ibid. m.* 125, 149. revenues of, assigned for supporting the sepulchres and shrines of the saints, 359.
BUKHF and JILLEH, districts of, assigned for supporting the shrine of Imaum Aali, son of Moosi, 359.
BULLUKH, *the capital of a province of that name, situate towards the borders of* Persia, *about* 50 *miles S. of* Turmuz *on the river* Dehash, *Lat.* 37°. 0′. *Long.* 64°. 30′. *E. from London.*
——— PROVINCE OF, *lies to the S. of* Summurkund, *and E. of that division of* Mauwur u Nuhur, *called* Proper Bucharia. *Its length, according to modern geographers, is about* 360 *miles, and its breadth about* 250. Kingdom of, Timour sojourns there, 49. hunts in the mountains of, 51. taken from Timour by Ameer Hoossein, 87. claimed by Ameer Ilchee Booghau, 91. given to Ameer Hoossein by Timour, 107. Timour encamps there, 109. *m.* 111, 113. given to Ameer Jaukoo Burlaus, 323.
BURHAUN AGHLAUN, 289.
BURLAUS, tribe of, *m.* 29, 93. appointed to receive Tumghau, 309. four Ameer ul Omraus selected from it, *ibid.* two Ameers of, promoted, 311. a hundred Mingbaushees appointed therefrom, *ibid.*
BURLAUS BAHAUDUR (one of Timour's Euzbaushees) engages Touktummish Khaun, and defeats him, 289. is appointed governor of Hissaur Shaudumaun, *ibid.*
BURTUN KHAUN, 25, N.

C.

CHEEN, kingdom of, its prince called Fughfoor, 131.
CHUCKCHUCK, pass of, Timour and Ameer Hoossein agree to meet there, 101.
CHUGHTAUEE KHAUN, *son of* Chungaze Khaun, 23, N. his conduct towards a minister accused of peculation, 249.
CHUGHTAUEE, *the countries of* Transoxiana, *&c. which were given to* Chughtauee Khaun. The Toumaunaut and Kushoonaut of, become celebrated on account of Timour's exploits, 93.
CHUNGAZE KHAUN, (or Ghengis Can) 23, N.

D.

DAUOOD, armour of, Timour cloaths himself in it, 143.
DAURAU, name given to the king of Hindostaun, 131.
DEAUR A BUKKUR, *the capital of a province of the same name, situate on the* Tigris, *near its source,* 212 *miles E. of* Hullub, *and* 261 *N. of* Bughdaud. *Lat.* 37°. 42′. *Long.* 40°. 17. *E. from London.* Bajazet sends his forces against it, 153.
DEHLI, *the capital of* Hindostaun, *situated on the river* Jumna, 142 *miles N. of*

of Agra, *and* 339 *S. of* Lauhore, *Lat.* 28°. 20′. *Long.* 87°. 20′. *E. from Lond.* Caſtle of, fortified by Sooltaun Muhmood, 139. ſubdued by Timour, *ibid.*

DOULAUN JAUWUN, three hundred men of the tribe of, join Timour, 57.

DOULDEE, tribe of, appointed to receive Tumghau, 309. two perſons of, made Ameers, 311.

DUMMISHK, *the capital of the South part of* Shaum, *ninety five miles N.E. of* Jeruſalem, *and two hundred and ten S. of* Hullub. *Lat.* 33°. 23′. *Long.* 36°. 20′. *E. from London.* Mullik Furruj arrives there, 149. reduced by Timour, *ibid.*

DURBUND, *a city of* Daugheſtaun, *on the W. coaſt of the* Caſpian Sea. *Lat.* 42°. 0′. *Long.* 50°. 0′. *E. from London.* Timour paſſes by it in his way to the Duſht of Kipchauk, 127. Touktummiſh Khaun ſends a mighty army that way againſt Azzurbauejaun, *ibid.*

E.

EEKOO TIMOUR, conquers Auroos Khaun, 283. is promoted by Timour, *ibid.* is accuſed to Timour of having appropriated to his own uſe the ſpoils taken from Auroos Khaun, *ib.* commanded to appear before Timour, 287. the whole of the ſpoils taken from Auroos Khaun, conferred on him and his ſoldiers, *ibid.*

ERAUK A AJJUM, *or* Perſian Erauk, *the chief province of* Perſia, *lying in the centre of that kingdom, bounded by* Kilaun *and* Azzurbauejaun *on the N.* Khooziſtaun *and* Fauriſtaun *on the S. by* Khorauſaun *and* Kurdiſtaun *on the W. Its capital* Iſfahaun. Cleared from heretics by Timour, 335. *m.* 125.

ERAUK A ARRUB, *or* Babylonian Erauk, *compriſes the diſtricts which lie on each ſide of the* Tigris, *having* Deaur a Bukkur *on the Weſt, and* Kooiſtaun *on the Eaſt. Its capital* Bughdaud, *m.* 125.

ERAUK, people of, petition Timour on account of the oppreſſions of the race of Muzuffur, 117.
Timour draws his army into it, 119. attacks it a ſecond time, 121.

ERAUKS, THE TWO, the governors of, petition Timour to puniſh the infidels of Goorjiſtaun, 141.

ERAUN, *all the country lying between the* Jihoon *and the* Tigris, *i. e.* Perſia *and the neighbouring countries. m.* 131, 355.

F.

FAURIS, *or* Perſis, *a province of* Perſia, *bounded by* Erauk a Ajjum *on the N. by* Kurmaun *on the E. by the* Perſian Gulf *on the S. by* Khooziſtaun *on the W. Its capital* Shauraze. *m.*141,355.

FUGHFOOR, a title given to the king of Khuttun, Cheen and Maucheen, 131.

FURRUKH, left governor of Bughdaud by Sooltaun Ahmud Jullauir, 151. drowned in the Tigris, *ibid.*

G.

GHAUZAUN KHAUN, (ſon of Arghoon Khaun and grandſon of Hullaukoo Khaun) promoter of the faith in the 6th century of the Hij. 187. converted, with 100,000 Toorks, to the Mahummudan faith by Sheikh Ibraheem Hummuee in the plain of Laur, 189.

GHIZNEIN, 225.

GHIZNI, *the capital of a province ſeparated by mountains from the North Weſt parts of* Hindoſtaun, *ſituate near* Kundahaur, *and lying to the South of* Gaur. *Lat.* 33°. 30′. *Long.* 66°. 0′. *E. from Lond.* Emperor of, will not ſuffer a ſtone to be removed, which he had placed at the entrance of the plain of Ghiznein, 225.

GOOLAUB, Mahummud Auzaud appointed governor of, 291.

GOORJISTAUN, *a province of* Asia, *bounded by* Circassia *on the North, by the* Caspian Sea *on the East, by* Armenia *on the South, and by* Mingrelia *on the West. Its capital* Teflis. *Lat.* 43°. 30′. *Long.* 47°. 24′. *E. from Lond.* Its inhabitants complained of by the governors of the two Erauks, 141. subdued by Timour, 143. *m.* 155.

GURKUS, tribe of, governed by Moosi, 135.

GUZ, streights of, Timour arrives there, 59.

H.

HAUJEE MAHUMMUD, a Toorkummaun, 39. recollecting Timour, commands the people to desist from attacking him, and joins him himself, *ibid.*

——— MUHMOOD SHAAH YESSOOREE succeeds to the command of the armies of Jitteh, 21.

HIND, king of, called Daurau, 131. *m.* 355. See HINDOSTAUN.

HINDOSTAUN, *a large country lying between* 7°. *and* 37°. *Lat. and between* 64°. *and* 93°. *E. Long. from London. Bounded by* Ouzbuk Tartary *and little* Thibet *on the North, by* Thibet, *the kingdom of* Asem, Ava *and* Pegu *on the East, the bay of* Bengal *and the* Indian *ocean on the South, the* Indian *ocean and* Persia *on the West; being about* 2043 *miles in length from N. to S. and* 1412 *in breadth from E. to W.* Fortified with many ramparts, 129. always governed by the Shaahinshaah, or king of Eraun and Tooraun, 131. road of, infested by the Oughauns, 135. cleared by Timour, 137. its chief city, conquered by Timour, 139. the reduction of, *m.* 353.

HIREMUN, *river, takes its rise in a range of mountains in Lat. about* 30°. 40′. *Long.* 64°. 0′. *from Lond. passing by* Seistaun, *a branch of it falls into the lake* Zare, 231 *miles S. W. of* Kundahaur, *in Lat.* 33°. 0′. *Long.* 60°. 0′. *E. of Lond.* Timour sojourns near it, 45.

HISSAUR, or HISSAUR SHAUDUMAUN, kingdom of, given to Ameer Jaukoo Burlaus, 323. *m.* 319.

HOOSSEIN, (Ameer HOOSSEIN) grandson of Ameer Kurgun, joins Timour in the desarts of Khauruzm, 35. his sister wife to Timour, *ibid.* comes to Timour, 67. his ill conduct occasions the desertion of Timour's officers, 69. wants to establish himself on the throne of Mauwur u Nuhur, 85. always envies and opposes Timour, *ibid.* is forced to swear friendship to him, *ibid.* seeks to overthrow Timour, *ibid.* takes the country of Bullukh and the castle of Shaudumaun from Timour, *ibid.* is opposed in his claims by Ilchee Booghau Suldoze, 91. breaks his oaths with Timour, 93. takes the castle of Kurshee from Timour by fraud, and places a strong garrison in it, *ibid.* sends a Koraun to Timour, swearing friendship upon it, 101. desires to have a personal conference with Timour at the pass of Chuckchuck, *ibid.* slays Share Behraum, 103. his treachery to Timour, *ibid.* receives a letter from Timour, and is confounded, 105. is presented with the country of Bullukh and the castle of Shaudumaun by Timour, 107. seeks to take Mauwur u Nuhur from Timour, *ibid.* fights several times with Timour, and is always defeated, *ibid.* slays Humoochee the brother of Ki Khissero, ruler of Khuttulaun, *ibid.* comes forth to fight with Timour, 109. is defeated and slain, *ibid.*

——— lost his dominions through the oppressions of a wicked and cruel minister, 203.

——— bribed one of Timour's Vizzeers to raise enmity betwixt Timour and Ameer Jaukoo and Eekoo Timour, 247. his design discovered, *ibid.* his friendship more hurtful to Timour

Timour than the malice of his greateft enemies, 327.
HOOSSEIN, the Khalif, 183.
HUKKEEM SUNNAI, cotemporary with, and preceptor to, Sooltaun Sunjuri, 187.
HULLAUKOO KHAUN, father of Arghoon Khaun, 187. excited by Alkummi to attack Maatuffim Billau Ubbaufi, 257.
HULLUB, *the prefent metropolis of* Shaum, *Lat.* 36°. 12′. *Long.* 37°. 40′. *E. from London.* Subdued by Timour, 145. Timour arrives there in his march againft Keefur, 149. Keefur fends troops againft it, 153.
HUMOOCHEE, brother of Ki Khiffero, flain by Ameer Hooffein, 107.
HUMS, Keefur fends troops againft it, 153. See HUMSAU.
HUMSAU, *a town of* Shaum *near* Hama, *Lat.* 34°. 30′. *Long.* 38°. 10′. *E. from Lond.* Subdued by Timour, 145.
HURMUZ, fon of Noufharevaun, fends Behraum Joubeen, with 320,000 Perfians, to oppôfe the Khaukaun, 285. forgetting the fervices of Behraum, pronounces him a traitor, and treats him with contempt, *ibid.* is depofed, 287.
HURRAUT, *a city of* Khoraufaun, 171 *miles S. E. of* Toos, *Lat.* 34°. 0′. *Long.* 59°. 20′. *E. from Lond.* Prince of, Mullik Gheaus u deen, 113. conquered by Timour, *ibid.*
HYDUR ANDOOKHODEE advances to fight with Timour, and is defeated, 63. taking offence at the conduct of Tughulluk Timour Khaun, flees to Timour, and is appointed by him governor of a province, 319.
HYSSAUR. See HISSAUR.

I.

IMMAUM A AAZUM, his opinion, 191.
——— HOOSSEIN, revenues affigned for fupporting his fepulchre, 359.
——— MAHUMMUD NUKKI, *ibid.*
——— MOOSI KAUZI, *m. ibid.*
——— SHAUFEI, 191.
ISFAHAUN, *the capital of the province of* Erauk a Ajjum *and of all* Perfia *in* Afia, *lying about* 223 *miles N. of the* Perfian Gulph, *and* 321 *S. of the* Cafpian Sea. *Lat.* 32°. 40′. *Long.* 51°. 40′. *E. from* London. Conquered by Timour, 119. people of, rebel and flay the governor with the whole garrifon, *ibid.* all commanded to be put to the fword, *ibid.* appointed a place of rendevouz for Timour's forces, 141.

J.

JIHOON, *the ancient* Oxus, *a river rifing in mount* Imaus *in the Northern parts of* India *in* Afia, *Lat.* 39°. 30′. *and running N. W. through* Ouzbuk Tartary, *divides it from* Perfia. *Forty leagues from its mouth, it divides into two branches; one falling into the* Cafpian Sea, *Lat.* 44. *the other into the lake* Aral, *Lat.* 42°. 0′. *Long.* 59°. 50′. *E. from London.* Timour halts there fome days, 65. croffes it, 67. *m.* 23, N.
JILLEH. See BUKHF.
JITTEH, *a kingdom having* Toorkiftaun *on the E. the river* Sihoon *on the S.* Kipchauk *on the W. and part of* Toorkiftaun *on the N. m.* 19, 23, &c. &c.
JOUJI, tribe of, abandoned by Touktummifh Khaun, 125. *m.* 129.
JULLAUIR, tribe of, appointed to receive Tumghau, 309. two Ameers of, promoted, 311. twenty people of, promoted, *ibid.*
JURJAUN, country of, *m.* 117.
JUZZAUIR, lands of, affigned for fupporting the fhrines of Immaum Moofi Kauzim, Immaum Mahummud Nukki, and Soolamaun Faurfi, 359.

K.

KAUBOOLISTAUN, *the province of* Kaubul, 163.
KAUBUL, *capital of* Kauboolistaun, *N. W. of* Hindoftaun, *and about* 110 *miles E. of* Kundahaur. *Lat. about* 34°. 30′. *Long.* 69°. 12′. *E. from London.* Peer Mahummud Jehaungheer ftationed there with 30,000 men, 1??.

KAUBUL SHAAH, of the line of Chungaze, ſlain by his Ameers, to ingratiate themſelves with Timour, 325.

KAUJOOLI BAHAUDUR, brother of Kubbul Khaun, eighth anceſtor of Timour, and great grandfather of Kurrauchaur Nooyaun, 25, N.

KEESUR, or BAJAZET, ſuppoſed to be deſcended from a Toorkummaun ſailor, 147, N. reſolves on a war with Timour, at the inſtigation of Kurrau Euſoof, 145. comes down with a mighty army, and calls the forces of Miſſur and Shaum to his aid, *ibid.* receives a letter of advice from Timour, 147. marches to oppoſe Timour, with 400,000 men, 153. is defeated, and brought priſoner to Timour, A. D. 1402, *ibid. m.* 355, 405, 407.

KEHULKEH, caſtle of, Timour ſends his Kurrauvul againſt it, 65.

KHAUJEH AGHLAUN, of the tribe of Moghool, made Ameer, 311.

——— SHUMS U DEEN, ſepulchre of, Ameer Hooſſein ſwears friendſhip to Timour there, 85.

KHAUKAUN, THE, advances againſt Hurmuz with 300,000 Toorks, 285. is defeated by Behraum Joubeen, after an engagement of three days and three nights, *ibid.*

KHAURUZM, *a kingdom ſituate on the Eaſtern ſhore of the* Caſpian *Sea, near the mouth of the* Jihoon, *having* Mauwur u Nuhur *on the E.* Khorauſaun *on the S. and great* Tartary *on the N. it extends from* 37°. *to* 42°. *of Lat. and from* 52°. *to* 62°. *of Long. from Lond.* TIMOUR adviſed to go thither, 33. Tukkul Bahaudur engages with him there, 35.

——— deſart of, Timour wanders in it with his aſſociates, and is taken priſoner, 37.

KHILLAUTEE, *a town of* Mauwur u Nuhur *lying near the* Jihoon. The Ameers of Jitteh encamp there with 20,000 horſe-men, 71.

KHIOOK, *a town of* Khorauſaun, *ſituate near the* Jihoon, *W. of* Bokhaura. *Lat. about* 39°. 40′. *Long.* 62°. 30′. *E. from London.* Tukkul Bahaudur its governor, 35.

KHISSURO PURVAZE, advanced to the throne of Perſia, in the place of Hurmuz depoſed, 287.

KHORAUSAUN, *a province of* Perſia, *bounded by the mountains of* Bullukh (*which ſeparate it from* Mauwur u Nuhur) *and the province of* Kundahaur *on the E. by* Seiſtaun *on the S. by the provinces of* Erauk a Ajjum *and* Mauzinduraun *on the W. and by the province of* Afterabad *and the river* Jihoon (*which ſeparate it from* Khauruzm) *on the N. Its capital* Hurraut. Ameer Haujee Burlaus and Ameer Bauezzeed Jullauir retire thither upon Tughulluk Timour Khaun's firſt invaſion of Mauwur u Nuhur, 17. *m.* 15, 113, 141, 333.

KHUJJUND, *a city of* Mauwur u Nuhur *ſituate on the river* Sihoon, *about* 7 *days journey N. E. of* Summurkund. *At this place is a famous paſſage over the river, Lat.* 41°. 15′. *Long.* 67°. 30′. *E. from London.* Waters of, croſſed by Tughulluk Timour Khaun with intention to invade Mauwur u Nuhur, 15. croſſed by Ouleaus Khaujeh in his flight from Timour, 83.

KHULLUM, *a town of* Tookhauriſtaun, *Lat.* 36°. 40′. *Long.* 65°. 50′. *E. from London.* Timour encamps there, 67.

KHUTTULAUN, *a province ſituate between the rivers* Vakhſh *and* Hurraut, *and bounded by* Tartary, Buddukhſhaun, *and the territory of* Bullukh. Timour arrives there, 69. ſeized by Ki Khiſſero and Aljauitoo Burdi, 91.

KHUTTUN, the country of, *m.* 131, 163.

KHUZZAUR, *a town of* Mauwur u Nuhur *ſituate S. of* Kuſh, *in Lat.* 38°. 30′. *Long. about* 65°. The armies of Tughulluk Timour Khaun arrive there, 19.

KILAUN, *a province of* Perſia *bounded by the* Caſpian Sea *on the N. by* Khorau-

ſaun

ſaun *on the E. by* Erauk a Ajjum *on the S. and by* Azzurbauejaun *on the W. m.* 141.

KIPCHAUK, (*called by Europeans* Grand Tartary) *contains all the country ſituate between the* Leſſer, *or* Crim Tartary *and* Toorkiſtaun. Tribe of, appointed to receive Tumghau, 309. Ameer Saur Booghau of, made Ameer, 313.

——— Duſht of, the Ameers of Tughulluk Timour Khaun rebel there, 23. Timour enters it, 129. ſubdued by Timour, 117.

KOOCH TIMOUR, (ſon of Begchuck) an Ameer of Jitteh, 71.

KOOTTUB UL AKTAUB, Timour's Peer, 125. See PEER.

KOULAUK, Duſht of, Timour ſojourns there, 71.

KOWVUNG KHAUN, of the tribe of Tautaur, made Ameer, 313.

KUBBUL KHAUN, (twin-brother of Kaujooli Bahaudur, and ſon of Toumuneh Khaun) great grandfather of Chungaze Khaun, *m.* 25, N.

KUNDAHAUR, *Capital of a territory of the ſame name, ſituate on the confines of* Perſia *and the dominions of the* Great Mogul, 436 *miles N. W. of* Lauhore, *Lat.* 33°. 10′. *Long.* 67°. 10′. *E. from London.* Subdued by Timour, 45, *m.* 141.

KUNDUZ, *a town of* Tookhauriſtaun, *ſituate in Lat.* 36°. 36′. *Long.* 66°. 0′. *E. from London.* Timour arrives there, 69. and appoints Mahummud Auzaud governor of it for his bravery againſt the Seah Poſhaun, 291.

KUNNOUJ, *a town and kingdom ſituate between the two arms of the* Ganges, 282 *miles E. of* Mooltaun. *Its Capital* Kunnouj *is in Lat.* 26°. 45′. *Long.* 80°. 10′. *E. from London.* Mubbauruk Khaun aſpires to the ſovereignty of, 353.

KURBULLAU, *a town of* Erauk a Arrub *on the W. ſide of the* Euphrates. *Lat.* 32°. 40′. *Long.* 44°. 10′. *E. from London.* Lands and villages of aſſigned to ſupport the ſepulchres and ſhrines of the ſaints, 359.

KURMAUN, *a province of* Perſia *ſituate between* Fauris *and* Seiſtaun, *extending from the frontiers of* Erauk a Ajjum *to the ſtreights of* Hormuz, *m.* 141.

KURRAU EUSOOF, the Toorkummaun, defeated by Timour, 281. ſtirs up Keeſur to make war upon him, 145. Timour demands him of Keeſur, 147. he moleſts the Kauruvvauns going to the ſacred cities, 153.

KURRAUNCHEE BAHAUDUR, joins Timour with a hundred horſe-men, whom he had ſeparated from the armies of Jitteh, 51.

KURROOT, houſe of, Timour delivers Khorauſaun from its princes, 333.

KURRUMSEER ſubmits to Timour, 45. Timour ſojourns there for two months, 49.

KURSHEE, *a town of* Mauwur u Nuhur, *at ſome diſtance to the North of the* Jihoon. *Lat.* 38°. 35′. *Long.* 64°. 0′. *E. from London.* Taken by fraud from Timour, 93. Timour attacks it with 243 warriors, 7. taken by Timour, *ibid.* and 99. Timour ſurrounded therein by Ameer Mooſi and Mullik Bahaudur, 9.

KUSH, *a city of* Mauwur u Nuhur, *a few miles to the E. of* Kurſhee, *and S. of* Summurkund. Principality of, *m.* 45, N. its forces deſert Timour, and join Ameer Haujee Burlaus, 321.

KUSHMEER, *a kingdom ſituate on the W. ſide of the* Ganges, *and on the E. ſide of the* Indus. Part of Timour's troops march that way againſt Lauhore, 135.

KUTTEH BUST, lands of, aſſigned to ſupport the Shrine of Immaum Aali, ſon of Mooſi, 359.

KUTTOOR, *a mountain of* Buddukhſhaun. The Seah Poſhaun vanquiſhed near it, 289.

KUTTULUG TURKAUN AUGHAU, eldeſt ſiſter of Timour, ſecretes him in her houſe forty days, 43.
KYLANAUT, *m.* 163. See KILAUN.
KYPCHAUK. See KIPCHAUK.

L.

LAUHORE, *capital of the province of* Punjaub *in* Hindoſtaun, 322 *miles W. of* Dehli. *Lat.* 31°. 53′. *Long.* 73°. 30′. *from London.* Part of Timour's forces march againſt it, 135. territories of, a numerous army drawn together in by Mulloo Khaun, 353.
LAUR, *a city of* Fauris, 372 *miles S. of* Isfahaun. *Lat.* 27°. 20′. *Long.* 53°. 35′. *E. from London.* Plain of, a hundred thouſand Toorks converted at once there by Sheikh Ibraheem Hummuee, 189.
LUSHKUR SHAAH, brother of Mullik Mahummud, killed by Mooſi, 137.

M.

MAATUSSIM BILLAU UBBAUSI makes Alkummi his prime miniſter, 257. is betrayed by him into the hands of Hullaukoo Khaun, and put to death, *ibid.*
MAHUMMUD, the Arabian Law-giver, 9. number of his Attributes ninety two, 135. prayers due to him, and his deſcendants, 189. a proverb of his, 339.
——— poſterity of, exalted above other men, 203. penſions and ſalaries ordained them by Timour, 235.
MAHUMMUD AUZAUD, one of Timour's Mingbauſhees, vanquiſhes the Seah Poſhaun in the war of Kuttoor, 289. is appointed governor of Kunduz and Goolaub, 291.
——— JEHAUNGHEER, Timour's eldeſt ſon, the ſubſiſtence of twelve thouſand horſe-men allowed him for his ſupport, 241.
MAHUMMUD KHAUJEH ERUDEE, of the Hord of Tauemun, having ſeized the country of Shereghaunaut, oppoſes Timour, 91. ſubmits to Timour, on his preſenting him with another province, *ibid.*
——— MEHDI, the laſt of the 12 ſucceſſors of Mahummud, 193.
MAUKHAUN, *a city of Khoraujaun, Lat.* 37°. 30′. *Long.* 60°. 0′. *from Lond.* Its governor Mubbauruk Shaah Sunjuri, 41.
MAUMOON UL RUSHEED, ſupporter of the Mahummudan Faith in the 2d century of the Hij. 185. abrogated ſeventy two unorthodox tenets, and eſtabliſhed the true rites according to the Sunna, *ibid.* took poſſeſſion of the government by the conſent of Aali, the ſon of Mooſi Jaufir, *ibid.* who was appointed by him ſucceſſor to the Immaumut, *ibid.*
MAUWUR U NUHUR, *or* Tranſoxiana, *comprehends in general the whole country ſituate between the* Jihoon *and* Sihoon. *Its capital* Summurkund. (N. B. *Some modern geographers apply the name of* Mauwur u Nuhur *to a part of* Tranſoxiana, *called the province of* Summurkund, *about* 540 *miles long from W. to E. and* 500 *broad from S. to N.*) People of, unite themſelves with Timour, 29. make a written engagement to ſupport him with their lives and fortunes, *ibid.*
——— country of, is oppreſſed by the Ouzbuks, 27. delivered by Timour, *ibid.* is cleared from the abominations of the Ouzbuks, 87. from diſcord and anarchy, 93. being delivered from oppreſſion, ſubmits to Timour's government, 107. Timour halted there a few days in his march from Hindoſtaun to Room and Goorjiſtaun, 355. *m.* 333.
MAUZINDURAUN, *a province S. of the* Caſpian Sea. Governor of, Ameer Aali, ſeeks protection of Timour, 117. *m.* 118, 141.

MECCA,

MECCA, *capital of a territory bearing its name, and of all* Arabia Felix *in* Asia, *the birth-place of* Mahummud. *It lies* 200 *miles S. of* Medina. *Lat.* 21°.30′. *Long.* 38°.50′. *E. from Lond.* Seized by Aboo Tauhir in the third century of the Hij. 185. *m.* 373.

MEER SIUD SHURREEF (one of the most respectable doctors of the eighth century of the Hij.) a letter of his to Timour, 181, 183, &c. *m.* 195.

——— ZEAU U DEEN, (*probably the same as* Siud Zeau u deen) a holy man noted for the efficacy of his prayers, 207. prays for Timour's success during his engagement with Touktummish Khaun, *ibid.*

MEERAUN SHAAH, Timour's third son, the subsistence of nine thousand horse-men allowed him for his support, 241. See AMEER ZAUDEH MEERAUN SHAAH.

MISSUR (or Egypt), forces of, called to the aid of Keesur, 145. defeated by Timour, 149. *m.* 143.

MOCKTAUDIR BILLAU UBBAUSI, promoter of the Mahummudan Faith in the third century of the Hij. 185. totally defeats Aboo Tauhir, and his associates, *ibid.*

MOGHOOL, tribe of, appointed to receive Tumghau, 309. Khaujeh Aghlaun of, made Ameer, 311.

MOOLTAUN, *a city of* Hindostaun (*capital of a province of the same name*) 414 *miles W. of* Dehli. *Lat.* 29°.40′. *Long.* 71°. 10′. *E. from London.* The prince Peer Mahummud Jehaungheer ordered to go against it, 133. *m.* 353.

MOOSI, the Oughaun, head of the tribe of Gurkus, attacks Lushkur Shaah the Oughaun, 135. kills him, 137. is slain himself, *ibid.*

MOOSI JAUFIR, father of Aali, 185.

MOOSUL, *a city of* Deaur a Bukkur, *situate on the W. shore of the* Tigris. *Lat.* 36°.30′. *Long.* 43°.30′. *E. from Lond.* Timour marches by the way of, to invade Azzurbauejaun, 149.

MOSCOW, Timour penetrates as far as, 129, N.

MUBBAURUK KHAUN aspires to the sovereignty of Kunnouj, 353.

MUBBAURUK SHAAH SUNJURI, governor of Maukhaun, joins Timour with an hundred soldiers, 41. advises him to quit the desart, *ibid.* joins him at Atcheghi, 45.

MUGHRIB, kingdom of, *m.* 163.

MULLIK BAHAUDUR and AMEER MOOSI sit down in Kurshee with 12,000 horse-men, 7.

——— BURKOOK, 149.

——— FURRUJ, king of Missur and Shaum, departs to Dummishk, 149. is pursued by Timour, *ibid.* defeated, *ibid.*

——— GHEAUS U DEEN, ruler of Khoraufaun, is in great fear of Timour, 111. hearing of Timour's departure, remits of his diligence and caution, 113. is surprized and taken by Timour, *ibid.*

——— MAHUMMUD, brother of Lushkur Shaah, solicits Timour to revenge his brother's death, 137. is confined by Timour, *ibid.*

——— SHAAH SILJOKEE loses his kingdom, by disgracing a worthy minister, and appointing a worthless man in his place, 255, 257.

MULLOO KHAUN, Vizzeer of Sooltaun Muhmood, on Timour's invasion of Hindostaun, gathers together a numerous army in Lauhore, 353. in conjunction with Sooltaun Muhmood, opposes him in Dehli with 50,000 horse-men, and 120 elephants, 139. their troops defeated, *ibid.* he is deprived of his power by Timour, 333.

MULLUTEAH, *a town of* Room, *capital of* Little Armenia. *Lat.* 38°. 0′. *Long.* 39°. 0′. *from Lond.* Subdued by Timour, 145.

MUNGULI BOOGHAU SULDOZE, governor of the castle of Aulaujou under Ouleaus Khaujeh, 55. refuses to hearken to Timour's proposals, 57. leaves the castle, and flees from Timour, *ibid.* in the war of Bullukh advances with an army against Ti-

mour, 281. Timour attempts in vain to corrupt him, *ibid.* he charges Timour with undaunted valour, and is defeated, *ibid.* taking offence at the conduct of Tughul. Timour Khaun, he flees to Timour, and is by him appointed governor of a province, 281, 319. signalizes himself in Timour's service, 281. rallies Timour's troops, when thrown into confusion, and decides the victory, *ibid.* is promoted by Timour, *ibid.*

MUTTEI LAUMRILLA UBBAUSI, deposed from the Khillaufut, 187.

MUZUFFUR, race of, accused to Timour of oppression, 117.

N.

NIZZAUM UL MOOLLUK, Vizzeer to Mullik Siljokee, 257. unjustly disgraced by him, *ibid.* his failings exceeded by his virtues, 263. is dissuaded from his intention of going on pilgrimage, *ibid.* he delivered Mullik Shaah from the hands of Keesur, 267.

NOUSHAREVAUN, father of Hurmuz, *m.* 285.

O.

OMUR ABDUL AZEEZ, the supporter of the Mahummudan faith in the first century of the Hij. 183. abolished the profane practice of execrating Aali from the pulpits, 183.

——— SHEIKH, second son of Timour, 241. the subsistence of ten thousand horse-men allowed for his support, *ibid.*

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D.

Deedbaun, *obſervers, people appointed to reconnoitre the motions of the enemy*, 401.

Deewaun, none to appear there in time of peace without the dreſs of ceremony, 297. the dreſs of ceremony deſcribed, *ibid.*

Deewaunbeghi, *preſident of the council.* 23, N. his place in the Deewaun oppoſite the throne, 329. his ſubſiſtence ten times as much as that of an Ameer, 235. ſuperintends the payment of the Ameer ul Omrau, *ibid.* his office to lay before the emperor the ſtatement of the ſalaries of the people, and to pay them agreeably thereto, *ibid.* *m.* 305.

Dervaiſh, *a hermit or monk*, Timour's grand-children to be reduced to this ſtate when they rebel, 243. people of this profeſſion, loved by Timour, 167. *m.* 89.

Deſigns, formed by Timour for the reduction of kingdoms, and for his conduct towards friends and enemies, &c. 3.
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II. When Tughulluk invaded Mauwur u Nuhur a ſecond time, 25.
III. When Aali Begh Choun Ghoorbauni had impriſoned him, 35.
IV. When he had eſcaped from Aali Begh, and was ſojourning in the deſart of Khauruzm, 39.
V. When he had gathered together an army, and was meditating the invaſion of Mauwur u Nuhur, 45.
VI. When Kurrumſeer had ſubmitted to him, and he was collecting an army to ſubdue Mauwur u Nuhur, 49.
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X. When he departed to ſubdue the countries of Buddukhſhaun, 67.
XI. When Buddukhſhaun had ſubmitmitted to him, and he was meditating the conqueſt of Khuttulaun, 69.
XII. When ſome of his chiefs were diſſatisfied, and he was endeavouring to reconcile them, 73.
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Deſigns, Timour's, for ſubduing Hurraut, 111. for conquering the countries of Seiſtaun, Kundahaur, and the land of the Oughauns, 113. for vanquiſhing Auroos Khaun, 115. for ſubduing Kilaun, Jurjaun, Mauzinduraun, Azzurbauejaun, Shurwaun, Fauris and Erauk, 117. for reducing Touktummiſh Khaun, 121. for conquering Bughdaud and Erauk a Arrub,

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Drum, one, allowed to the Euzbaushee and Ounbaushee Ameers, as a military distinction, 291.

Dusht, *a large plain, or champain country.*

Duvvauleh Chouk, one horse-man to be brought from each by the Ameer of every Auloos, 309 and N.

E.

Empire, without religion, likened to a naked man, 175. and to a house without a roof, gates, or defences, *ibid.* the offices in an earthly one, symbols of those in the heavenly, 201. it's concerns necessary to be divided amongst many, lest too much being entrusted to one, he become too powerful, 225. will decay, unless established in morality and religion, 175. it's chief support deliberation, counsel, and provident measures, 7. physicians, surgeons, and geometricians essential to it's dignity, 213.

Eookee (Mogul) supposed to signify a watch-word, 299.

Erzbeghee, *a presenter of petitions*, 305, N.

Eusoof, *Joseph*, chap. of, *m.* 19. the Koraun opened by Timour at that place, on his seeking an omen, *ibid.*

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F.

Friend, useful in all places, 103. a firm, is the enemy of his friend's enemy, and fears not to hazard his life, when necessary, 325. a foolish, is worse than a wise enemy, 327. a true, is not offended at the conduct of his friend, *ibid.* and 325.

Furraushaun, *people employed to erect tents*, 235. subsistence of, fixed at from 100 to 1000, *ibid.*

Fursung, *a league of about six thousand yards*, 9, N.

G.

General (or Commander), of Timour's IV. Class, 207. his place in the Deewaun on the right side of the throne, 329. admitted to Timour's private councils, 207. questions concerning the art of war &c. proposed to him by Timour, 209. to be deprived of his command, if found insufficient, 375. his duty, to reconnoitre the enemy, and compare his chiefs with those of the foe, and carefully to examine the enemy's weapons and mode of attack, 377. not to begin the engagement, till first attacked by the enemy, *ibid.* to govern the movements of his forces, and to be cool, firm, and collected

within himfelf, 379. to confider himfelf and his army as a wreftler, who fighteth with every part of his body, *ibid.* the manner in which he ought to attack the enemy, *ibid.* and 381. he muft not be rafh and precipitate, nor expofe himfelf unneceffarily to danger, 381. his death bringeth difgrace upon the army, *idid.* A good one numbereth the chiefs of the forces of the enemy, and appointeth proper chiefs in oppofition to them, 387. pre-examineth the field of battle and order of the enemy, *ibid.* underftandeth the fcience and difcipline of war, and what meafures to purfue in attacking the enemy, *ib.* comprehendeth their intentions, and counteracteth their motions and defigns, *ibid.* and 269.—of 40,000 horfe directions for, 387, 389. his duty to watch continually the motions of the foe, and to chaftize thofe officers, who, without orders, advance on the enemy, 391. not to purfue an enemy, who, without caufe, fleeth from the field, *ibid.* Directions for his attacking the enemy, 391, 393. a treacherous, to be put to death, 321.

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Guards ftationed at the entrance of roads, to defend the merchants and travellers, 347, 369. accountable for the value of every thing loft therein, *ib.*

H.

Hermits, (or Monks) fuppofed to be the holy, pious men of Timour's X. Clafs, 215, N. knowledge of a future ftate acquired from them, *ibid.* delight and fatisfaction reaped from their converfation and working of miracles, *ibid.*

Hijrut, or Hijreh, *the Mahummudan Æra, commencing A. D.* 622, *m.* 153.

Hiftorians, of Timour's IX. Clafs, 213. treated with efteem and veneration by him, 165. his knowledge of hiftory and geography acquired from them, *ibid.*

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Hofpital, Timour orders one for the fick to be built in every town and city, 371. a phyfician appointed to attend it, *ibid.*

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Hurrauwul, *the advanced Guard*, 77. in an army of 12,000 confifts of one fquadron, 373. firft oppofed to the enemy, 391.

——— Grand, *the Grand Vanguard*, 389. in an army of 40,000 confifts of fix fquadrons, 399. their order of entering into action, 401. fupported by the Chuppauwul, 403.

——— a Burraunghaur, *the advanced guard of the rear line of the right wing*, 389. confifts of one fquadron, *ibid.* and 399. when to enter into action, 393, 403.

——— a Jurraunghaur, *the advanced guard of the rear line of the right wing*, 389. confifts of one fquadron, *ibid.* and 399. when to enter into action, 393, 403.

——— a Chuppauwul, *the advanced guard of the front line of the rigth wing*, 389. confifts of one fquadron, *ibid.* and 399. when to enter into action, 391.

——— a Shuckauwul, *the advanced guard of the front line of the left wing*, 389. confifts of one fquadron, *ibid.*

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Huft and Bood, *fome regulation for collećting certain duties*, 367.
Huvvaui and Baudi, the third Vizzeer in every country to take poffeffion of their revenues, 371. See Sauir.

I.

Immaum, *a prieft or prelate.*
Immaumut, *the office of* Immaum. Aali appointed fucceffor to it, 185.
Intelligence, concerning foreign princes and countries, tranfmitted to Timour by 1000 fwift camel-men, 1000 horfemen and 1000 foot-men whom he felećted for that purpofe, *ibid.* alfo by travellers, whom he encouraged for the fame, 215. and by merchants and chiefs of Kauruvvauns, 217.
——— writer of, an officer appointed by Timour in every place, to fend him a full account of all things tranfaćted therein, 349, 351. how punifhed for giving falfe accounts, 351.
Iflaum, religion of, *the fame as the Mahummudan*, *m.* 175, 177, 179, 183, 189, 193, 197. See Religion.

J.

Jaugheer, *a royal grant of certain lands; or more properly, an affignment of the crown-revenues of a certain diftrićt to any one, and revocable at the pleafure of the prince*, 239, N.
Jaugheerdaur, *the holder of a Jaugheer*, 239, N. his condućt infpećted by two fupervifors, *ibid.* the ftate of his province to be infpećted after three years, *ibid.* to be deprived of it, and his fubfiftence, for 3 years, if the inhabitants are diffatisfied, 241.
Jaumeh, *an upper coat*, a part of the drefs of ceremony of the Ameers, &c. 297.
Judge, one, appointed in every city and town, 177.
——— one, eftablifhed for the army, 177.
——— one, for the fubjećts, *ibid.*
——— one, in equity, appointed by Timour, to tranfmit to him all matters of litigation, 179.
——— ecclefiaftical, (and the Suddur) ordered to lay before Timour, from time to time, all the ecclefiaftical affairs of the empire, 179. and to decide on cafes determinable by the facred law, 253.
——— civil, his office to lay before Timour thofe cafes which were not determinable by the facred law, *ibid.*
Judges, their place in the Deewaun on the right fide of the throne, 329.
Jurraunghaur, *the rear line of the left wing*, 389. confifts of 3 fquadrons in an army of 12,000, *ibid.* of fix fquadrons in an army of 40,000, p. 399. when to enter into aćtion, 393, 403. referves of, thofe related to the imperial family, 405. who when the commander of the Jurraunghaur fails in his duty, muft advance to the affault, *ibid.*
Jurreeb, *a certain land-meafure.* Reftrićted lands, divided into firft, fecond and third Jurreebs, when the fubjećt was diffatisfied with the mode of collećtion, 365.
——— the eftimation of the produce of the firft, fecond, and third, *ibid.* lands depending on rain, divided into, *ibid.*

Juſſauwullaun, *probably ſome particular order of ſoldiers*, *m.* 235. ſubſiſtence of, eſtabliſhed at from 1000 to 10,000, *ibid.* were payed yearly together with the infantry &c. in the hall of audience, 237.

K.

Kauruvvauns, *m.* 95,97,153. their departure and arrival, regiſtered by Timour's writers of intelligence, 351.

——— Chiefs of, appointed by Timour to travel into different countries, to bring back merchandize, and to inform him of the ſituation, manners, and cuſtoms of the inhabitants, 215, 217.

Kauruvvaunſurai, *buildings for the reception of travellers*, ordered to be built in every road at the diſtance of a ſtage from each other, and people appointed to reſide there, 369.

Keeſur, *title of the* Turkiſh *emperors*, 131.

Khaun, *a prince or emperor*, 283.

Khaukaun, *title of the King of Toorkiſtaun*, 131.

Khauneh, *a houſe*, 309.

Khillaufut, *the office of Khalif*, *m.* 187.

Khirgauh, a Tartar tent or hut, 309.

Khulleefeh, *a ſucceſſor of* Mahummud, *m.* 257. the Fourth Khulleefeh, a queſtion propoſed to him, 17. his anſwer, *ibid.* *N.B. This Fourth is* Aali, *who is elſewhere ſtiled firſt ſucceſſor of* Mahummud. *His being called both firſt and fourth, is occaſioned by the different ſects of* Mahummudans, *ſome holding that* Aali *was the firſt, others that* Aboo Bukkur, Omur, *and* Oſmaun *preceded him.* Timour *was of this latter ſect, who are called* Sunnites.

Khutbeh, *a diſcourſe read by the* Mullas *on fridays in the Moſques, in which the prince then reigning is prayed for.* Aljauitoo Sooltaun orders the names of the ſucceſſors of Mahummud to be recited therein, 195.

King, A, ought not ſpeedily to degrade the ſervant whom he hath exalted, nor to neglect thoſe whom he knoweth or remembreth, 317. but *if he chance unjuſtly to diſgrace a* faithful ſervant, he ought to confer double honour upon him, *ibid.* his duty to extirpate the authors of tyranny and oppreſſion from every kingdom, 331, 333. ought to eſtabliſh the true faith, by invading thoſe countries wherein it is neglected, *ibid.* his duty to invade a kingdom divided by factions, and hereſies, 335.

——— twelve Maxims neceſſary for every one to adhere to, 221. See Maxims.

Kings, nothing more worthy their valour than conquering kingdoms and empires, and waging holy war with infidels, 141. Timour obtained the Thrones of twenty ſeven, 163.

Koollauh, *a cap*, part of the dreſs of ceremony, 297.

Koorniſh, not to be given to the ſoldiers who turn their backs in battle, 277.

Kootwaul, one appointed in each quarter of Timour's camp, 301. his office, *ibid.*

Koraun, Timour ſeeks an omen in it concerning his ſubmitting to Tughulluk Timour Khaun, 19. concerning his attacking the army of the Jetes, 75. concerning his taking the abſolute command, 89. concerning his invading Hindoſtaun, 133, *m.* 101.

Kotul, a perſon appointed to ſucceed on the death or diſmiſſion of an officer, 75.

Koul, *the main body*, 389. when to enter into action, 393, 403. order of the troops near it, 397, 399.

——— of Yeldurrum Bauezzeed, attacked by Aboo Bukkur, 407.

——— of Timour, penetrated to by Shaah Munſoor, *ibid.*

Kulkchee, twelve thouſand men of the ſword, cantoned in and about the palace, 299.

Kulluck.

Kulluckcheaun, *probably some particular order of soldiers*, m. 235. subsistence of, established at from 1000 to 10,000, *ibid.* payed yearly, together with the infantry, &c. in the hall of audience, 237.

Kullung, *a military mark of distinction*, 291.

Kummur, *a belt or girdle*, 291.

Kuraumuteh, *a sect founded by* Kuramut *in the third century of the Hij.* They seize the city of Mecca under Aboo Tauhir, 185.

Kurrauwul, plur. Kurrauwulaun, *light troops, or scouts*, 65, 401. negligence of, occasions Timour's being surprized by Ouleaus Khaujeh, 65. bring intelligence to him of the army of Ameer Hoossein, 103. are stationed on each side of the Hurrauwul a Hurrauwul, 401.

——— Beghs, *commanders of the* Kurrawulaun, *ibid.*

Kushoon, *a body of military men something less than the Toumaun*, 29, N. Plur. Kushoons, and Kushoonaut, m. 85, 323.

M.

Maulaumauni, *imposts*, or duties, 237, and N.

Maxims XII; necessary for every prince to adhere to, 221.

I. To make it evident to all his subjects, that his words and actions are his own, and that none else hath influence therein, *ibid.* to hear the counsel of all, but not to be so far guided thereby, as to make them his equals in the concerns of government, *ibid.*

II. To adhere steadfastly to justice in all his actions, and to employ virtuous and just ministers, *ibid.*

III. To act with such resolution and firmness in his commands, that none may presume to violate them, 223.

IV. To persist invariably in his determinations, till they are brought to a conclusion, *ibid.*

V. To enforce obedience to his commands, whatever be the result, *ibid.*

VI. Not to trust the concerns of government, or his authority, to any one, 225.

VII. To attend to the opinions of his servants, and to select what is good therefrom, 227.

VIII. To be cautious and circumspect in forming his determinations; not suffering himself to be influenced by the information of his officers concerning any one, until the truth be proved, *ibid.*

IX. To so impress the majesty of his dominion on the hearts of his subjects, that none may presume to disobey his commands, *ibid.*

X. To adhere to that which he sayeth; his word being the most valuable of all things, *ibid.*

XI. To consider himself as single and sole governor; not allowing any one to become his associate, 229.

XII. To make himself acquainted with the manners and dispositions of his courtiers and favourites, and to be very cautious in whom he reposeth confidence, *ibid.*

Maxims IV. steadfastly adhered to by Timour in his reduction of kingdoms, 335.

I. To enter upon every enterprize with deep deliberation, and mature counsel, *ibid.*

II. To use policy and circumspection in executing his designs, 337. to inform himself of the dispositions and genius of the natives of every country; and to accommodate himself to their prejudices in the appointment of their governors, *ibid.*

III. To gain the affections and attachment of a select part of his Nobility, *ibid.* See Ameers.

IV. Always to act with expedition, except when delay was policy; and with severity or lenity, as occasion required. Never to commit to the sword what might otherwise be effected.

fected. To spend the day in examining the difficulties of conquest with wise and experienced men, and the night in deliberating, and forming the plan for the execution of his resolutions, 339.
Mendicants, subsistence allowed them by Timour, 349, 361. to be sold, or expelled his dominions, if, after receiving this subsistence, they continued to ask alms, 361.
Meer Toozzuk, *regulators, masters of the ceremonies*, 331, and N.
Mingbaushee, *leader of a thousand*, the manner of his appointment, 231. appoints the Euzbaushee, *ib.* his subsistence three times as much as that of the Euzbaushee, 233. receives his pay under the inspection of the Ameer ul Omrau, *ibid.* the interior districts allotted for his subsistence, 237. to be appointed Ameer on his signalizing himself, 275. to be appointed lord of a principality on his defeating the forces of his antagonist, 289. his accoutrements of war, 295. his dress of ceremony, 297. his place in the Deewaun, on the left side of the throne, 329. *m.* 273, 397.
Minister. See Vizzeer.
Miskaul, *an arabic drachm, the* 12th. *part of an ounce, m.* 365.
Mogul words, distinguished from the Persian by an asterisk in this edition, 3, N.
Monastery, one, ordered by Timour to be built in every city, 179.
Mosque, one, ordered to be built in every town by Timour, 371.
Mozeh, *boots*, part of the dress of ceremony of the Ameers, 291,
Musjid (or Mosque) the imperial, the theologians assembled there by Aljauitoo Sooltaun, 189. *m.* 193.

N.

Niccaureh, *a kind of kettle-drum*, 283, and N.
Nooyaun, *a prince or descendant of a prince*, 23, N.
Nouniaun, *of the same signification as the preceeding*, 329.
Nuffeer, *a sort of trumpet*, a military distinction allowed to the Mingbaushee Ameer, 291.

O.

Omens, sought for by Timour previous to all his undertakings, 19. one, drawn from the Koraun, concerning his submission to Tughulluk Timour Khaun, *ibid.* concerning his attacking the Jetes, 75. concerning his taking the absolute sovereignty, 89. concerning his expedition against Hindostaun, 183.
Ounbaushee, *commander of ten*, 229 the manner of his appointment *ib.* upon the death of a soldier has power to appoint another in his place, 231. may be appointed by the Euzbaushee, *ibid.* his subsistence ten times as much as that of the common soldier, 233. receives it under the inspection of the Euzbaushee, *ibid.* his duty not to be imposed on the Euzbaushee, 273. to be appointed Euzbaushee on his signalizing himself, 275. the government of a city to be conferred upon him on his vanquishing an enemy, 289. his accoutrements of war, 295. his dress of ceremony, in time of peace, 297. his place in the Deewaun on the left side of the throne, 329. *m.* 397.
Ouyemauk, *a Tartar hord, or tribe*, 309, &c.

P.

Paishkhauneh, *the tent, or set of tents, of a prince; which on a march are sent forward, and erected against his arrival at every stage*, 385, N.
Peer, *a kind of ghostly father*, 5, N. Timour's Peer, his name and character, *ibid.* his letters to Timour; concerning

concerning government, 5. concerning his feeking protection from Tughulluk Timour Khaun, 17. concerning his being appointed by the theologians Supporter of the Mahummudan faith, 197. concerning the proper adminiftration of empire, 201. concerning the profperity of wicked men and tyrants; their certain deftruction; and why the juft fometimes fuffer calamities, 341, 343. concerning Mullik Gheaus u deen, 113. concerning Timour's invafion of Erauk, 125.

Philofophers, treated with efteem and veneration by Timour, 165.

Phyficians, of Timour's VIII. Clafs, 213. effential to the dignity of empire, *ibid.* falaries appointed by Timour for thofe who attended the hofpitals, 371.

Plan, Timour rejected every one in which the hazard was two-fold, and chofe that where the peril was fingle, 11. always acted on one which was uniform and good, *ibid.*

Poor, accommodated by Timour agreeably to their fituations, 219. almshoufes ordered to be built for them in every town and city, 369.

R.

Rebellion, punifhed, in Timour's fons, by imprifonment, 233. in his relations, by confifcation of their eftates, *ibid.* in others, fometimes by death; but not haftily inflicted, 245.

Region, or Climate, the fifth and fixth conquered by Tim ur, 129. m. 131.

Regulation, Timour's, concerning the divifion of his people into Claffes, 205. concerning thofe tribes which fubmitted to him, 217. for the forming his army, 229. the payment of his forces, 231. the diftribution of provinces and diftricts, 237. the maintenance of his children and defcendants, 241. the punifhments of his children, grand-children, relations, chiefs and minifters, 243, 245. the payment of his minifters and fuperior officers, 253, 269. the promoting and rewarding his foldiers, 275. the conferring honours and rewards on his Ameers, foldiers, and fubjects, 283. concerning the arms and neceffaries of foldiers, 293. the honours of the Niccaureh and Standard, 291. concerning the imperial guards, with rules to be obferved in the Prefence, in times of war and peace, 297. the departments of Vizzeers, 301. the governments of the Ameers of Auloofaut, Kufhoonaut, and Toumaunaut, 307. the behaviour of fervants towards their prince, and of the prince towards his fervants, 313. concerning his own conduct towards friends and enemies, 323. precedency and admiffion to the imperial prefence, 327. the reduction of kingdoms, 331. the obtaining of intelligence and information of the ftate of all his dominions and fubjects, 349. the conduct to be obferved towards the people of every country, 355. the fhrines of faints and fathers, and concerning gifts and pious donations, *ibid.* taxes, the cultivation, population, and police of the empire, 361. war, 373. the arrangement of Timour's fuperior armies, 385. twelve military regulations mentioned, *ibid.*

Religion, adherence to, and encouragement of, the chief fupport of empire, 159. the bafis of all grandeur and power in an empire, 175. Mahummudan, the eftablifhed religion of Timour's empire, *ibid.* its promulgation and fupport, Timour's firft regulation, 177. Timour proclaimed its Reftorer and Supporter by the theologians, and declared to be fo appointed by God, 183. a propagator of, fent in every century by the Almighty, *ibid.* the foundation of Timour's power kept firm by it, 197.

teachers

teachers of, appointed by Timour in every city, 179. and ſalaries granted them, 357.
Robbers, wherever found, or by whomſoever detected, to be put to death, 251.
Rujjub, *the 7th month of the Mahummudan year*, 153.
Rules, Twelve, eſtabliſhed by Timour for the ſupport of his glory and empire, 159.
I. To promote the worſhip of God, and to propagate the Mahummudan faith throughout the world, *ibid.*
II. To conſider his people as divided into XII. different claſſes, and to aſſign them ſuitable ſtations, *ibid.*
III. To uſe counſel, deliberation, and provident meaſures; and to comply with times and occaſions, 161.
IV. To regulate the concerns of his empire by order and diſcipline, *ibid.*
V. To reward liberally his officers and ſoldiers, *ibid.*
VI. To gain by juſtice and equity the affections of his people, *ibid.*
VII. To treat with profound reſpect men of learning and religion, 165.
VIII. To make one buſineſs the ſole object of his attention, till accompliſhed; and to regulate his conduct by the good example and inſtitutions of former princes, 167.
IX. To make himſelf perfectly acquainted with the circumſtances and ſituations of all his ſubjects, and to appoint over them governors adapted to their manners and wiſhes, 169.
X. To receive all who ſubmitted to him with diſtinction and reſpect, and to honour them according to their different degrees, ſtations, and merits, 171.
XI. To treat with diſtinguiſhed favour his relations, and thoſe whom he had known in the days of his adverſity, 173.
XII. To hold in high eſteem his ſoldiers; and to honour thoſe of the enemy who had behaved with bravery and fidelity to their prince, *ibid.*

S.

Sauhebaun, *a ſort of upper roof for the tent* &c. 295 and N, 297.
Sauir and Huvvauee, the Vizzeer of, his office, 297.
Sawurghaul, pl. Sawurghaulaut, *a grant from the crown of lands or revenues to be enjoyed for ever by the poſſeſſor and his heirs*, 305, and N.
School, one, ordered by Timour to be built in every city, 369.
Secretary, confidential, appointed by Timour to minute down all ſecret tranſactions and deliberations, 307.
Shuckauwul, *the front line of the right wing*, 389. conſiſts of 3 ſquadrons in an army of 12,000, *ibid.* of 6 in an army of 40,000, p. 399. when to enter into action, 393, 403.
Siuds, *deſcendants of Mahummud*, of Timour's III. Claſs, 205. ſeventy, maſſacred by the Ouzbuks, 27. prayers of, implored by Timour, 205. their bleſſings, ſupplicated by him on his actions, *ibid.* the greateſt advantage reaped from their mediation, 207. victories obtained through their prayers, *ibid.* an inſtance thereof, *ibid.* twelve holy, reſtore one of Timour's wives to health for 12 years, each giving her a year of his own exiſtence, *ibid.*
Slander, many people lovers of it, 229.
Soldiers, equally regarded as the ſubjects by Timour, 209. kept in readineſs, and their wages advanced to them before they were due, *ibid.* confined to their reſpective ſtations, *ibid.* thoſe rewarded who ſignalized themſelves, *ib.* thoſe of the enemy, incorporated with Timour's troops on their ſubmiſſion, 217. deſcendants of, enrolled amongſt the imperial forces, and promoted according to their conduct, 219. ten diſtinguiſhed, appoint the Ounbauſhee, 229. ſubſiſ-

 tence

tence of, fixed at the value of their horfes, 233. fubfiftence of the foot, fixed at from 100 to 1000, *ibid.* a written order for their fubfiftence to be delivered to each, 235. the foot, paid yearly, and the horfe, half-yearly, *ibid.* on their being guilty of oppreffion, to be delivered into the hands of the oppreffed, 251. to be promoted to the rank of Ounbaufhee, on their firft fignalizing themfelves, 275. their firmnefs and fpirit to be confidered, *ibid.* Koornifh not to be given to thofe who turn their backs in battle, 277. thofe to be pardoned, who flee from abfolute neceffity, or who are ftruck with a panic, *ibid.* their wounds to be confidered as proofs of their valour, and they to be rewarded accordingly, *ibid.* their rights not to be invaded, *ibid.* not to be deprived of their rank and pay, when advanced in years, *ibid.* the aged warriors to be treated with honour, their counfel to be regarded, and themfelves to be confidered as the ornaments of the empire, 279. their fons to fucceed to their dignity and ftation, *ibid.* thofe taken in battle, not put to death by Timour, *ibid.* received into his fervice, if they confented; if not, were fet at liberty, *ibid.* thofe treated by Timour with honour and confidence, who after behaving faithfully to their Prince, left him through neceffity, *ibid.* and 317. their habiliments of war, 293, 295, 297. character of the good and faithful, 313, 315, 317, 319. any one quitting his mafter in time of peace, may be received by another, 319. the glory of him who defeateth his enemy, to be exhibited in a ten-fold light, and himfelf to be promoted for the encouragement of others, 321. he to be prefented as a gift to the foe, who oppofeth his mafter's intereft, and leagueth with the enemy, *ibid.* his duty to bear lightly the fhock of the enemy's attack, and to ftand firm and patient, 377. to be rewarded with a Kullung, or embroidered Autaukeh, with a horfe, fword, and belt, on his diftinguifhing himfelf, 291. the infinuations of the envious not to be heard againft a valiant one, 321. one of tried magnanimity more valuable than a thoufand who want difcretion, 7. thofe prohibited Timour's fervice, who had been faithlefs to his enemies, 319. to be received with honour, on their fpontaneous return to their mafter after defertion, 317.

Subordination, neglect of, caufeth corruption and violence, 203.

Suddur, or Sedr, his authority, 177, N. appointed by Timour to watch over the conduct of others, to regulate the manners of the times, to appoint fuperiors in holy offices, and to ordain penfions &c, *ibid.* ordered to lay before Timour all ecclefiaftical affairs, 179, 305.

Sunna, *the traditions of* Mahummud, *which by the orthodox* Moflems *are confidered as a fupplement to the* Koraun, *and of equal authority*, 185.

Supervifors, two appointed by Timour to every province on which a royal affignment was granted, 239. their office, *ibid.*

——— one appointed by the Suddur to infpect the weights and meafures, 177.

Surgeons, of Timour's VII. Clafs, 213. effential to the dignity of empire, *ibid.*

Surmozeh, *a fort of leathern clog covering the foot of the boot*, a part of the drefs of ceremony of the Ameers &c. 297.

Sword, one tenth of the requifites for conducting the affairs of dominion, 7. far inferior to policy, *ibid.* nothing to be committed to it, which can otherwife be effected, 339.

T.

Taxes, the poll and houſe, not to be levied on any town, 349. old ones, to be continued, if agreeable to the ſubjects of any reduced kingdom, 363. to be determined according to the fertility and quantity of cultivated lands, *ibid.* equal to 1/3 of the produce, if the lands were watered by perpetual ſprings, *ibid.* value always fixed according to the value of the neceſſaries of life, *ibid.* equal to half the produce of the land, divided into Jurreebs, 365. equal to 1/3 or 1/4 of the lands depending on rain, *ibid.* not to be collected before the gathering in of the grain, 367. may be collected by threats, but not by actual puniſhment, 241. a gatherer of, not to be appointed, if the ſubject pay ſpontaneouſly, 367.

——— on herbs &c. determined according to the ancient practice, 367. to be ſettled according to the Huſt and Bood, when the ſubjects are diſſatisfied, *ibid.* collected at three different times after harveſt, *ibid.* not ſettled till three years after the firſt cultivation of waſte lands, and then determined according to the Regulations, *ibid.*

Theologians, of Timour's I. Claſs, 205. their place in the Deewaun on the right ſide of the throne, 329. treated by Timour with eſteem and veneration, 165. acceſs to him granted them at all times, *ibid.* queſtions propoſed to them by him concerning things lawful and forbidden, 205. thoſe of the enemy received with reverence, on their ſubmiſſion, 217, 357. penſions, ſalaries, and ſubſiſtence allowed them by Timour, 235, 357. they decree Timour to be the Reſtorer and Promoter of the Mahummudan faith, 181. ſelections from the works of former ones, 183, 185, 187, 189, 191, 193, 195. were aſſembled by Aljauitoo Sooltaun, 189. decreed that prayers were due to the deſcendants of Mahummud, *ibid.* their decree concerning Aljauitoo Sooltaun, 195. concerning Timour, *ibid.*

Toghe, one, to be allowed to the Mingbauſhee Ameer, 291. See Cher Toghe.

Toork or Taucheek, explained in N, 217. *m.* 171, 323.

Toorki language (or Mogul) Timour writes in it to Ameer Hooſſein, 103.

Toumaun, *a military fief capable of ſending forth* 10,000 *fighting men; it alſo ſignifies that number of men collected together*, 23, N.

Travellers, of Timour's XII. Claſs, 215. ſtructures built for them in every road, 179. encouraged by Timour to bring intelligence concerning foreign nations, 215.

Tumghau, *Soldier's pay*, 309, N.

Tyrant, his proſperity not to be aſcribed to his merit, 341. the cauſes of the long duration of his power, *ibid.* dominion rather continued to an infidel than to him, *ibid.* the cauſe of his increaſing proſperity, 343.

U.

Univerſe, The, preſerved from confuſion by the deity's being abſolute alone, 89.

V.

Victory obtained by the divine favour, not by greatneſs of armies, 7. Timour's aſcribed by him to the aid of the Almighty, 7, 35, 39, 127. obtained by the prayers of devout and pious men, 207. foretold to Timour by a voice from heaven, 79. hidden by the curtain of fate, 145.

Vizzeers, of Timours VII. Claſs, 211. the moſt reſpectable and confidential of the ſervants of royalty, 245. their

place in the Deewaun oppoſite the throne, 329. their ſubſiſtence ten times as much as that of the Ameers, 235. their office to lay before the emperor the affairs of his whole government, 211. to keep the treaſury rich, *ibid.* to inſpect the revenues and expences of government, *ibid.* not to be haſtily puniſhed, when accuſed of treachery, 245. their puniſhment, when guilty of peculation, 247, 249. are a claſs of men who have many enemies, 249. are betrayed by thoſe they patronize, and oppoſed by thoſe they neglect, *ibid.*

Four qualities neceſſary for Vizzeers,
I. Firmneſs and generoſity.
II. Underſtanding and ſagacity,
III. A capacity of conciliating mens affections.
IV. Patience under difficulties.
Pre-eminence to be conferred on ſuch miniſters by confidence, eſteem, diſcretionary power, and authority, 253, 257. — to be ſtiled *Lords of the ſword and pen*, upon their conquering or preſerving a kingdom, 265. to be expelled from their office, if they ſay evil of others, and endeavour to ruin the good and virtuous, 255. their office not to be conferred on the wicked and revengeful, *ibid.* nor on perſons of mean birth, 257.

Vizzeer, a bad, cauſeth the deſtruction of his maſter's power, 223, 259, 267.
——— a wiſe, he who uſeth mildneſs and ſeverity in moderation, 259.
——— a perfect, who never giveth way to revenge, *ibid.*
——— an intelligent and ſagacious, who acteth with circumſpection and policy, 261.
——— an experienced and active, who attendeth to the population and cultivation of the country, and hazardeth his fortune and life in the ſervice of his maſter, *ibid.*
——— a virtuous, whoſe good qualities exceed his failings, 263.
——— a ſkilful and able, who hath capacity to divide or unite the power of armies, and to ſow diviſions amongſt the enemies of his maſter, 265. four appointed to attend the imperial Deewaun, ſubordinate to the Deewaunbeghee, 301, 307.
——— I. of the country and the ſubject, his office, 303.
——— II. of the armies, his office, *ibid.*
——— III. of the Sauir and Huvvaui, his office, *ibid.*
——— IV. of the imperial houſe-hold, his office, 305.
——— Three, appointed over the frontiers, and the demeſnes of the crown, *ibid.* ſubordinate to the Deewaunbeghee, *ibid.*
——— Three, to be ſtationed in every country, 371. their offices, &c. *ibid.*

W.

Wicked and ſeditious, expelled by Timour from his preſence, 201.
Word, nothing ſo valuable to princes as having a juſt veneration for it, 227. equal to a family of princes and a rich treaſury, *ibid.* maketh numerous ſubjects and powerful armies, *ibid.*

Y.

Yettool, *a royal grant.* See Jaugheer.
Yole Boliſhun, a Mogul expreſſion, uſed by Timour to Ouleaus Khaujeh, 83.
Yuſſauwullaun, *a ſort of guards or meſſengers*, their ſubſiſtence eſtabliſhed at from 1000, to 10,000, p. 235. paid yearly, together with the infantry &c. in the hall of audience, 237.
——— chief of, ſtationed at the door of the imperial pavilion, 329.

The Names of the principal Perſons and Places mentioned in this Work, according to the different Orthography of Mr. DAVY, and Monſ. PETIS DE LA CROIX; accommodated to the Uſe of thoſe who wiſh to compare the different Accounts.

LA CROIX.		MR. DAVY.
A.		
Abbas	——	Ubbaus.
Abouboccre	——	Aboo Bukkur.
Akitimur	——	Eekoo Timour.
Aleppo	——	Hullub.
Ali	——	Aali.
Anatolia	——	Room.
Azad	——	Auzaud.
Azerbijane	——	Azzurbauejaun.
B.		
Bagdad	——	Bughdaud.
Bajazet	——	Keeſur.
Balc	——	Bullukh.
Barcoc	——	Burkook.
Bedakchan	——	Buddukſhaun.
Bei	——	Begh.
Berlas	——	Burlaus.
Bocara	——	Bokhaura.
C.		
Cabul	——	Kaubul.
Cabulchah	——	Kaubul Shaah.
Cachmir	——	Kuſhmeer.
Can	——	Khaun.
Candahar	——	Kundahaur.
Cannoudge	——	Kunnouj.
Capchac	——	Kipjauk.
Cara	——	Kurrau.
Carezm	——	Khauruzm.
Carſchi	——	Kurſhee.
Caratchar	——	Kurrauchaur.
Catlan	——	Khuttulaun.
Cazagan	——	Kurgun.
Cazanchi	——	Kurraunchee.
Cayaſeddin	——	Gheaus u deen.
Chahmanſour	——	Shaah Munſoor.
Charoc	——	Shaarokh.
Cheik	——	Sheikh.
Chekidgek	——	Chuckchuck.
Chir	——	Share.
Chiras	——	Sharauze.
Chirkunt	——	Sharekund.
Chirouan	——	Shurwaun.
Cogende	——	Khojjund.
Coja	——	Khaujeh.
Condoz	——	Kunduz.
Coraſſane	——	Khorauſaun.
Cotan	——	Khuttun.
Cotluc	——	Kuttulug.
D.		
Damaſcus	——	Dummiſhk.

Deli

La Croix.	Mr. Davy.
Deli	Dehli.
Diarbekir	Deaur a Bukkur.

E.

La Croix.	Mr. Davy.
Egypt	Miſſur.
Elias	Ouleaus.
Emeſla	Hums.
Emir	Ameer.
Enderabe	Anduraub.
Erlat	Aurlaut.

F.

La Croix.	Mr. Davy.
Fars	Fauris.

G.

La Croix.	Mr. Davy.
Gehanghir	Jehaungheer.
Gelair	Jullauir.
Georgia	Goorjiſtaun.
Gete	Jitteh.
Ghengis Can	Chungauze Khaun.
Gihon	Jihoon.

H.

La Croix.	Mr. Davy.
Hadgi	Haujee.
Herat	Hurraut.
Houlacou Can	Hullaukoo Khaun
Huſſein	Hooſſein.

I.

La Croix.	Mr. Davy.
Irac Agemi	Erauk a Ajjum.
Irac Arabi	Erauk a Arrub
Iſpahan	Isfahaun.

K.

La Croix.	Mr. Davy.
Kech	Kuſh.
Kei Coſru	Ki Khiſſero.
Kerbela	Kurbullau.
Ketuer	Kuttoor.
Kirman	Kurmaun.
Kivac	Khiook.

M.

La Croix.	Mr. Davy.
Macan	Maukhaun.
Mahmoud	Muhmud.
Mahomet	Mahummud.
Malatia	Mulluteah.
Malek	Mullik.
Mazenderan	Mauzinduraun.
Mellou Can	Mulloo Khaun.
Mir	Ameer.
Miranchah	Meeraun Shaah.
Mirza	Ameer Zaudeh.
Mobarekchah	Mubbauruk Shaah
Mouſſa	Mooſi.
Muaid	Muviud.

N.

La Croix.	Mr. Davy.
Nevian	Nooyaun.

O.

La Croix.	Mr. Davy.
Oladgia Itou	Aljauitoo.
Olagiai	Aljaiè.
Olatchou	Aulaujou.
Oluc	Allugh.
Oughanian	Afghaun, and Oughaun.
Ourous Can	Auroos Khaun.
Oxus	Jihoon.

P.

La Croix.	Mr. Davy.
Poulad	Boulau.

S.

La Croix.	Mr. Davy.
Saddic	Suddeuk.

Samarcande

LA CROIX.		MR. DAVY.
Samarcande	——	Summurkund.
Sebaſte	——	Seewaus.
Sultan	——	Sooltaun.
Syria	——	Shaum.
	T.	
Tauris	——	Tubburaze.
Tekil	——	Tukkul.
Termed	——	Turmuz.
Timur	——	Timour.
Timur Bec	——	Abu'l Munſoor Timour, and Ameer Timour.
Tocatmich	——	Touktummiſh.
Tocluc	——	Tughulluk.
Touchi	——	Jouji.
Tranſoxiane	——	Mauwur u Nuhur.

LA CROIX.		MR. DAVY.
	U.	
Uzbec	——	Ouzbuk.
	V.	
Veli	——	Aali.
	Y.	
Yakou	——	Jaukoo.
Youſef	——	Euſoof.
	Z.	
Zagataie	——	Chugtauee.

SPECIMENS

OF

COMPOSITION

IN THE

PERSIAN LANGUAGE

See the PREFACE.

The Exordium of JAUMI's Poem, entitled, *Eusoof* and *Zoolleikha*.

IN the name of him whofe name is the refuge of the Souls *of the faithful*;
Whofe praife is the ornament of eloquent tongues.
The moft high, the only God, the eternal, the omnifcient;
He who beftoweth ftrength and *power* on the feeble *and the helplefs*.
The heavens he illumines with multitudes of conftellations;
And with the human race he decorateth the earth, as with ftars.
He who prepared the vaulted roof of the revolving fphere,
Who raifed up the quadruple fold of the elements.
He who gives fragrance to the bofom of the rofe-bud,
And ornamenteth the parent-fhrub with wreaths of flowers.
He weaveth the garment for the brides of the fpring,
And teacheth the graceful cyprefs to erect his head on the border *of the lake*.
He crowneth with fuccefs the virtuous intention,
And humbleth the pride of the felf-conceited.
He accompanies the folitude of thofe who watch the midnight *taper*;
He paffeth the day with the children of affliction.
From the fea of his bounty iffues the vernal cloud,
Which waters alike the thorn and the jeffamine.

From

From the repoſitory of his beneficence proceeds the autumnal
gale,
Which beſpangles with gold the carpet of the garden.
It is his preſence that enflameth the orb of day,
From whence every atom derives its light.
Should he hide his countenance from the two great luminaries
of the world,
Their *mighty* ſpheres would deſcend quick into the area of annihilation.
From the vault of heaven to the centre of the earth,
Which ever way we direct our thought and imagination ;
Whether we deſcend, or haſten upwards,
We ſhall not diſcover one atom uninfluenced by his power.
Wiſdom is confounded in the contemplation of his eſſence ;
The inveſtigation of his ways exceeds the powers of man.
The angels bluſh at their want of comprehenſion ;
And the heavens are aſtoniſhed at their own motion.

A PRAYER directed by the BRAHMINS to be offered up to the Supreme Being; written originally in the *Shanscrit* Language, and translated by C. W. BOUGHTON ROUSE, Esq; from a Persic Version of *Dara Shekoo*, a Son of *Shah Jehan*, Emperor of Hindostan.

O RUDER, I reverence thee in thy Majesty and in thy Displeasure. I reverence thy Arrows, which convey destruction; and thy bow, thy quiver, and thy arms, which are the givers of victory. Look toward me with that countenance of benignity, mild like the face of the moon, by which thou bestowest joy, and doest away all sins.

O THOU, who art the Lord of mighty mountains, dispel the pains of all mankind; make them joyful and defend them from harm: and grant that I may remain secure under thy guardianship and protection. Thou art the great Physician of Physicians! heal thou my infirmities; disperse my vicious and malevolent inclinations, which lead me into the road of evil.

I REVE-

I REVERENCE thee in the Sun, which is thy Image, whilſt it ſcatters a hundred thouſand vivifying rays over the univerſe whilſt in meridian brightneſs it diffuſes gladneſs; nor leſs when at morn or eve its flaming countenance denotes thy anger. Turn away that anger from me. I reverence him who is the ſource of joy to living creatures, whoſe nature is exempt from decay, and knows not the increaſe of age. — To Him and all that ſprings from Him I owe reverence and honour.

O RUDER, ſtring thy bow to defend me from all my open or ſecret enemies. Shoot the arrows of thy quiver to deſtroy them. When thou haſt deſtroyed my enemies and unſtrung thy bow, and taken off the points of thy arrows, and art rejoiced; then grant that I likewiſe may rejoice. But thy bow is not like other bows, nor thy arrows like other arrows. Thou neededſt not to ſtring the bow, nor to ſharpen the points of arrows. Thou neededſt not the ſword like other ſwords, to accompliſh thy purpoſes. O thou who canſt fulfil deſires, whoſe deſigns no enemy can baffle, guard and protect me on every ſide, and drive my enemies far from me.

O RUDER, thy arm is like ſhining gold. Thou art the Lord of all armies. All cauſes of things have their origin in thee. Thou art the cauſe of cauſes. Thou art ſpace. The verdure of the fields is thine. Thou art Lord of all the beaſts, and the birds, and other living creatures. Thou art the Guide. Every light that ſhines is thy light. Thou entereſt into all: thou ſuſtaineſt all.

O PUNISHER of thoſe who go aſtray, O Lord of life, O pureſt of Beings! terrify not thy creatures, ſtrike them not, deſtroy them not: nor let even one of them ſuffer pain from thee. O thou, who giveſt ſtrength to the feeble, and medicines to the ſick; grant me thy ſupport, that I may enjoy health and live.

live. O RUDER, turn my underſtanding toward thee, for thou art the Lord of power. I beſeech thee to keep all creatures which belong to me, whether man or beaſt, in quiet and ſecurity. Preſerve all the inhabitants of this city. Afflict them not with ſickneſs: do thou, RUDER, give them health, and drive diſeaſes far from them. We all come before thee in ſupplication. Grant unto us all thoſe bleſſings, which our fathers aſked of thee for us, when they were deſirous of bringing us into exiſtence. Old men, and young children, and infants yet unborn, all join in ſacrifice and prayer unto thee. O thou, who art ever young and mighty, thou ſource of joy, be gracious toward me. O thou, who wanteſt nothing, who art worthy of adoration, I reverence thee. O thou, who employeſt thy arms for my ſecurity, who haſt thouſands of thouſands of weapons; ſcatter my enemies, and deſtroy them: for thou, RUDER, art ſupreme in every part of nature. Exert for my protection thy powers, which are over the earth, the air, and the heavens, and under the earth: which ſhew themſelves in the plains, in the vegetation of the trees, in the various ſpecies of living creatures, in the waters, and in food provided for the ſupport of life. Thou, who deſtroyeſt all which eat the food and drink the waters; who art amidſt the guardians of the highways and in the places of worſhip; in all thou art the infinite RUDER: in every one I implore thee to protect me, and to diſarm my enemies. To thee, and all thy other various powers and attributes not here enumerated, I offer reverence. Ten times toward the Eaſt, ten times toward the South, ten times toward the Weſt, and ten times toward the North, I bow myſelf before thy earthly powers, and invoke their aid that I may enjoy health and ſee the deſtruction of my enemies. Ten times toward the Eaſt, ten times toward the South, ten times toward the Weſt, ten times toward the North, and ten times with my eyes on Heaven above, I bow myſelf before thy aerial and heavenly powers, whoſe arrows are the wind and rain: I invoke their aid, that

I may

I may enjoy health, and fee the deftruction of my enemies. Every one of thefe is RUDER; whofe infinite power I reverence: RUDER, whofe fullnefs is in all. All that has been, it is He. All that is, it is He. All that fhall be, it is He.

The foregoing Prayer is extracted from the Judger Bede: *to which it may be curious to fubjoin a Defcription of* RUDER, *to whom it is addreffed, as contained in another facred Book, intitled the* Atherbun Bede.

THE Angels having affembled themfelves in Heaven before RUDER, made obeifance and afked him, O RUDER, what art thou? RUDER replied, were there any other, I would defcribe myfelf by fimilitude. I always was, I always am, and always fhall be. There is no other, fo that I can fay to you, I am like Him. In this Me is the inward effence, and the exterior fubftance of all things. I am the primitive caufe of all. All things that exift in the Eaft, or Weft, or North, or South, above or below, it is I. I am all. I am older than all. I am King of Kings. My attributes are tranfcendent. I am truth. I am the fpirit of creation; I am the Creator. I am the knowledge of the four BEDES.* I am Almighty. I am purity. I am the firft, and the middle, and the end. I am the light. And for this purpofe do I exift, that whofoever knows Me, may know all the angels, and all books, and all their ordinances. And whofoever knows the learning of the Bedes, from thence he will learn the duties of life, he will underftand truth, and his actions will be virtuous. And to thofe who practife virtue, will I give fullnefs and tranquillity.

RUDER having pronounced thefe words to the Angels, was abforbed in his own brightnefs.

* The facred Writings of the Hindoos in the *Shanfcrit* language.

THE foregoing Specimens I intended to have introduced by an Eſſay of ſome extent on the great importance and utility of the Perſian *Language, and by a Propoſal for eſtabliſhing a* Perſian *Profeſſorſhip in the Univerſity of Oxford. But having ſince met with a pamphlet of much merit, written ſome years ago by Governor* HASTINGS, *directed to the ſame object, I have thought it unneceſſary to proſecute my deſign.*

Whilſt I was engaged in writing the intended Eſſay *and* Propoſal, *I received from Mr.* DAVY, *in anſwer to my repeated enquiries, the following* LETTER: *which places the importance of the* Perſian *Language for tranſacting the Company's affairs in* India, *in ſo clear and juſt a light; is founded throughout on ſuch ſtriking facts; and ſupported and illuſtrated with ſo many judicious obſervations and remarks; that I conceived it to be highly worthy the attention of the* Eaſt India Company, *and of the Gentlemen in their ſervice. Impreſſed with this idea, notwithſtanding I afterwards relinquiſhed my original deſign, I determined, if poſſible, to lay the Letter before the Public: but as it was communicated for my private uſe only, Mr.* DAVY'*s approbation was neceſſary for the purpoſe; which, at my particular ſolicitation, he has been pleaſed to grant.*

Gloucester, Sept. 24. 1779.

MY GOOD FRIEND,

IN compliance with your repeated applications, I have at length taken up my pen, with a determination to reply as fully as poſſible to all your Enquiries.

"I CANNOT communicate any "important facts of times or places, when and where a want of knowledge of the Perſian in the ſervants of the Company has been attended with particular diſadvantage to their affairs *in a political point of view*:" one only, ſupported by proof, occurs to my memory, of which I ſhall ſhortly take notice. Such facts, in their full extent at leaſt, have not lately exiſted; becauſe, for ſome years paſt, a a few gentlemen have been found tolerably well qualified to act as Perſian interpreters in the tranſaction of the Company's more important concerns with the native Powers. That ſuch facts did formerly exiſt, is certain; and that the want of ſuch knowledge now would be attended with ſtill worſe effects is as certain. To prove which, I think, you will meet with little difficulty. The ſame reaſons which will eſtabliſh the authority of the fore-going obſervations, will moreover be ſufficient to prove the poſitive neceſſity of a ſtill more extenſive and general knowledge of the Perſian, than has hitherto been acquired by the gentlemen in India.

WE

"We are to confider, that the territories now under the dominion of the Eaft India Company, the provinces of *Bengal* and *Bahar*, with part of *Oriffa*, the coaft of *Coromandel*, and the fettlements on that of *Malabar*, are together twice as extenfive as Great Britain and Ireland. In a word, fuch is their extent, and fuch their importance, that it has been deemed neceffary to keep on foot an army of fifty thoufand difciplined men for their defence and protection: for that is the amount of the forces of the three eftablifhments, *Bengal, Madrafs*, and *Bombay*. Thefe rich and fertile territories, except where embraced by the ocean, are feparated and furrounded by native independent Princes and Powers, fome of them exceedingly formidable. It follows, that dominions fo extenfive and fo fituated, muft be fecured and protected as much by policy as by arms: a vaft political fyftem muft be eftablifhed; an exact and perfect balance of power muft be preferved; the weak muft be fupported, the too powerful muft be circumfcribed and depreffed. For thefe purpofes Friendfhips, Alliances, and Treaties, muft be formed with fome in oppofition to others; and thefe Alliances, Treaties, and Friendfhips, muft again be diffolved, and give way to others, as the ftrength, influence, and refources of the different independent Princes of the Empire may be diminifhed or increafed. Hence the everlafting train of conferences, correfpondences, and negotiations, with the native Powers. Hence the neceffity of watching their motions, difcovering their hidden ftrength and refources, and diving into their fecret councils, connections, and alliances. Thefe are all bufineffes of the firft importance; they require the ftricteft integrity, and the moft profound fecrecy in the negotiators: and finally, thefe bufineffes are all to be tranfacted in, and by the affiftance of, the Perfian tongue.

"Mr. Orme, a very accurate and able hiftorian, whofe long refidence in India enabled him to acquire a perfect knowledge

of the ſubject, gives a very ſtriking inſtance of the fatal conſequences that may enſue from employing native interpreters in our tranſactions with the princes of Hindoſtan; and judiciouſly points out the poſitive neceſſity of entruſting the execution of ſuch important concerns to European gentlemen only *. Nothing indeed can be more abſurd or dangerous, than for the government in India to rely on the honour and integrity of natives for the tranſaction of ſuch weighty, political matters, as I have pointed out; and more eſpecially to confide in that inferior claſs of them, who are content to bear the yoke of ſervitude under a foreign power from neceſſity, or pecuniary motives. Such are all the native ſervants to Europeans. But that natives of a ſuperior rank are not altogether proof againſt the influence of gold, I have met with ſeveral inſtances. A very ſtrong evidence of the above aſſertion I have now in my poſſeſſion; namely, exact copies of all the Letters wrote by the reigning Mogul, *Shaab Aulum*, in the years 71, 72, 73, to the ſeveral independent Princes of the Empire. Theſe copies were regularly tranſmitted by one of the King's confidential ſecretaries, and often came into my poſſeſſion, before the perſons to whom they were ſent could receive the originals. By this means the councils, negotiations, and intrigues of the court of Dehli, and of others, the native Powers and Princes of Hindoſtan, were entirely laid open to our inſpection. This happened during the period that I had the honour to fill the poſt of Perſian Secretary to SIR ROBERT BARKER, the then commander in chief of the forces of *Bengal.* The above, I think, is a ſtrong and pointed proof: and it follows, that European gentlemen only can, in prudence and in policy, be entruſted with this important buſineſs; and that a partial knowledge of the Perſian Language is by no means ſufficient to qualify even them to be truſted. To be able ſimply to converſe in the Perſian, is a very inade-

* Vide Hiſt. of the Military Tranſactions of the Britiſh Nation in Hindoſtan. Vol. I. p. 350, &c.

quate

quate degree of knowledge. A Perſian interpreter ſhould not only be able to ſpeak fluently in the Language, but to read all ſuch Letters as he may receive; not only to read all ſuch Letters, but to anſwer them with his own hand, if the importance of the ſubject, of which they treat, ſhould render it neceſſary. Otherwiſe the ſecret negotiations and correſpondence of government are liable to be made public through the medium of the native *Munchees*, or Writers, whom he will be obliged to employ and truſt. Some natives he muſt have, to aſſiſt in the ordinary buſineſs, from its great multiplicity; but even this, by a proper encouragement of the ſtudy of the Language, might be obviated. Junior ſervants, when qualified, might be appointed to act under their Seniors, and the natives be totally excluded. And ſuch a Plan, I am convinced, would be productive of much advantage.

" FROM the foregoing hints, I dare ſay, you will be able to prove, that the ſtudy of the Perſian, in a political point of view, is highly worthy of encouragement.

" THE general ſtudy of this valuable Language, abſtracted from all political views, is a matter of very great importance to the Eaſt India Company. How it is poſſible that their civil ſervants ſhould be able to do their duty effectually in the various poſts and offices to which they are appointed, without any knowledge of it, is difficult to conceive. That by far the greater number of them do perform the buſineſſes allotted to them without a knowledge of any of the country Languages, is certain; but that the manner in which they perform them muſt be exceedingly defective, every one will be convinced, by reflecting on the nature of the offices which they fill. Servants of all ranks * are detached from the preſidency, and ſpread

* By theſe are meant Writers, Factors, junior and ſenior Merchants, and in the more important departments, often members of the Council: but theſe laſt are generally aſſiſted by European Interpreters.

abroad

abroad throughout the provinces and diftricts of the Company's territories, for the purpofes of fuperintending the cultivation and regulation of the countries, the adminiftration of juftice in the *Kucherics*, or native courts of Judicature, and the collection of the Revenues *. Many alfo are appointed to the different Factories, to fuperintend the fabrication and making up of the Inveftments for the European market.

" HAVING given this detail of the employments, to which the fenior and junior civil fervants of the Company are in rotation appointed, I think it will be needlefs to dwell on the great utility, and indeed abfolute neceffity of a knowledge of fome language or other, underftood in the country, to gentlemen fo employed †; or to fhew how much more effectually they would be able, with fuch knowledge, to do their duty, than they can now through the medium of their *Surcors*, or native Clerks ‡, to whom, from an ignorance of the language, they are obliged, in a great meafure, to delegate their authority, to pay an implicit attention to their advice and opinions, and, what is ftill worfe, from the above deficiency, to receive through them every complaint and grievance of the fubject; though the complaints are frequently levelled againft thofe very Agents,

* It may be neceffary to obferve, that this arrangement took place but a very few years ago; and therefore the importance of the Perfian in the point of view now under confideration, is to be dated from that period only.

† It is true, that *in Bengal*, but in Bengal only, an acquaintance with the dialect of that province, might be made to anfwer the purpofes of gentlemen employed as above-mentioned: but as that dialect would be of very little ufe to them, even in the neighbouring province of Bahar, much lefs in any other part of Hindoftan; as the Perfian, on the contrary, is the polite language throughout the Empire; and as it is impoffible to acquire a knowledge of that, without forming, at the fame time, a familiar acquaintance with the *Moors*, from the intimate connection between them; and as the *Moors* is the vulgar tongue of all the Mahummudan natives, and is as well known to the generality of the Aborigines or Hindoos, as to the Mahummudans themfelves; for thefe reafons it is evident, that the Perfian is moft worthy the attention of Europeans.

‡ The *Surcors* are all Hindoos; and by fome little knowledge of the Englifh, which they are careful to acquire, are enabled to act as Interpreters to the gentlemen who employ them.

and

and the grievances complained of generally originate from their knavery, avarice, and extortion.

" TRUE it is, that in *Bengal*, the Dialeſt bearing that name is now moſt frequently uſed in the tranſacting of mercantile concerns; but it does not follow, that the Perſian language, and that of Hindoſtan (vulgarly called the *Moors*) are therefore entirely ſuperfluous: on the contrary, I conceive it to be eaſy to prove, that if the Company's civil ſervants were generally acquainted with the Perſian, they would find themſelves enabled to fill every department in which they could poſſibly be placed, without the aſſiſtance of any medium whatever.

" IN a *private commercial light* alſo, I think, much may be ſaid in its favour. Individuals, ſuch as could find leiſure to ſtudy the language, would reap a ſingular advantage from the knowledge of it. In the weſtern provinces of Hindoſtan, though not ſo univerſally in Bengal, the Perſian is uſed in all mercantile tranſactions: and if the ſtudy of it was generally followed, and applied to practice, hundreds of *Surcors* and *Banians*, who now eat up two thirds of the merchants profits, oppreſs the country under the name of Engliſh *Gomauſhtehs*, and brand the character of their maſters with infamy, might be diſcarded and turned adrift; or at leaſt meet with ſuch checks, as would, in a great meaſure, put a ſtop to their rogueries.

" IT may be further obſerved, that the ſtudy of the Perſian is by no means unworthy the attention of the *Military*, for this plain reaſon; becauſe it is the beſt, and indeed the only road to a perfect acquaintance with the language of Hindoſtan; without which, no officer, however great his military abilities, can be eſteemed properly qualified to command a battalion of our native troops. The loſs of more than one detachment from that very deficiency, has proved this beyond diſpute. It may be added, that an officer on a detached command, muſt always have

have occaſion to correſpond, ſometimes to negotiate with the chief men of the diſtricts and provinces, where he may be, or through which he may have occaſion to paſs : and theſe negotiations, however trifling they may at firſt appear, have been frequently known to lead to matters of vaſt importance. This is another, and, I think, no bad reaſon, why an officer ought to be acquainted with the Perſian and Hindoſtan languages.

"In oppoſition to the foregoing it may be aſſerted, that the difficulties attending the ſtudy and acquiſition of a copious and elegant language, differing totally from our own in phraſe and idiom, and cloathed in unknown, complex, and obſcure characters, would be inſurmountable to many; and that the various occupations and buſineſſes, in which the Company's ſervants in India are employed, cannot afford them leiſure and opportunity to engage in ſo troubleſome and arduous an undertaking; and therefore, as heretofore, the acquiſition of this valuable knowledge muſt be left to thoſe young men, who, from curioſity, ambition, or ſuperior abilities, are inclined to devote themſelves to ſuch difficult ſtudies. In reply to the *firſt* of the above objections, I can, from perſonal knowledge, venture to affirm, That a very moderate ſhare of abilities and of memory, ſupported by a common proportion of perſeverance and attention, are ſufficient to overcome the ideal difficulties, ariſing from the copiouſneſs of the language itſelf, from the difference of the idiom, and from the obſcurity of the character.

"In anſwer to the *ſecond*, I will allow that the occupations and employments of the Company's junior ſervants are many and various; and that if pleaſure and diſſipation be admitted of the number, they have not a moment to ſpare. But ſuppoſing it practicable for them to curtail their attendance on the laſt mentioned important buſineſſes but for two ſhort hours in the day, I do aſſert, that they may with eaſe make themſelves maſters

maſters of the language, and that in a very moderate ſpace of time.

"THE advantages ariſing from a knowledge of the Perſian to gentlemen in India have not, till within theſe few years, been perfectly underſtood. In fact, its *general* utility has not exiſted but from that period, when the Company found it neceſſary to place the entire adminiſtration of the provinces of *Bengal* and *Bahar* in the hands of their own proper ſervants. It is therefore reaſonable to ſuppoſe, that a circumſtance which did not immediately ſtrike many of the ableſt of their ſuperior officers abroad, could not ſuddenly engage the attention of their adminiſtration at home. And hence we muſt account for the little encouragement hitherto given to the ſtudy of the Perſian language.

"BUT I conceive it is now evident, that the Court of Directors, from the information which they have from time to time received, are fully convinced of its great utility; and that they are determined to promote the cultivation of it to the utmoſt of their power. For to this intention we muſt aſcribe the very neceſſary encouragement which they have given to the learned Author of the Perſian and Arabic Dictionary; the firſt volume of which has been already publiſhed. Of this valuable work, as appears by the printed propoſals, they have engaged to take one hundred and fifty copies: which, it is reaſonable to ſuppoſe, they intend to diſtribute among their ſervants abroad, and thereby to facilitate the ſtudy of the language, now rendered infinitely more eaſy than it was formerly, by the labours of the foregoing and another learned Author; whoſe Grammar, added to this Dictionary, has entirely removed every poſſible impediment. Indeed, all that appears wanting at preſent to promote a general application to the Perſian in India, is a proper encouragement on the part of the Eaſt India Company, ſupported by their orders and authority; and a conſequent conviction in

their junior servants, that a knowledge of that language is necessary to their promotion. If they were taught to know, that an acquaintance with the Persian was the principal avenue, through which they were to expect to arrive at superior rank, and that that knowledge for the future would be so far substituted in the place of seniority, as to render seniority of no avail without it, it would then become the principal object of the junior classes of their servants; and the language of course would be generally studied.

"It may be added, that the above scheme, though a partial, would be no bad scale, by which to measure the abilities of their younger servants: for though a knowledge of that language in the persons who possessed it, could not point out the extent of their abilities; yet the want of that knowledge in those who could not acquire it, would certainly discover those who had no abilities at all. For a man who, so circumstanced, wanted talents, memory, or perseverance to form a moderate acquaintance with any language whatever; although he might make a tolerable smith, or carpenter, or bricklayer, would certainly turn out a very bad merchant, a very indifferent inspector of a province, or military officer.

"In my ideas of the utility and importance of a knowledge of the Persian in the servants of the Company, I am supported by the opinions of several of the first Characters who have appeared in India; amongst whom, Mr. Hastings, now President of the supreme Council in *Bengal*, and the late Governor Vansittart, are particularly distinguished. Those gentlemen did not think the Persian unworthy their attention; they found leisure to acquire a knowledge of that, and, consequently, of the language of Hindostan; in which they doubtless found their advantage. And I have been credibly informed, that both Mr. Vansittart and Mr. Hastings had in contemplation the establishment of an Academy in England, in order

order to promote the ſtudy of the Perſian language; and to enable ſuch young men, as were intended for the India ſervice, to acquire the rudiments of that uſeful knowledge at home. The return of theſe gentlemen to India rendered their intentions abortive: but thoſe intentions, nevertheleſs, tend to prove the high idea they entertained of its importance and utility.

"IN a word, the neceſſity of a knowledge of the Perſian, to gentlemen reſiding in India, may, I think, be placed in a very clear point of view, by the following conciſe and ſimple Query, or Compariſon. If an inhabitant of France, a Spaniard, a Swede, or a Dane, were to viſit England with a view of improving his fortunes, would it not be neceſſary for him to learn the language of this country, in order to render himſelf capable of filling any employment whatever, either Civil or Military?

"THE general ſtudy of the Perſian language would be productive of one other advantage to the Eaſt India Company, well worthy their attention. From the ſmallneſs of the number of thoſe who have acquired a practical knowledge of the Perſian language, and the ſtill ſmaller number who have returned to England poſſeſſed of that knowledge, I have been led to believe, that a Department, which I ſhould conſider of much importance to the Company, has not hitherto been eſtabliſhed. If the ſtudy of the Perſian ſhould meet with the encouragement it merits, and, in conſequence thereof, the application to that ſtudy ſhould become general, many gentlemen might return from India well qualified for the purpoſe, and with ſuch moderate fortunes, as might not place them above the acceptance of the office I am about to point out. It is well known, that the Court of Directors annually receive from their ſettlements in India, Letters, Memorials, Treaties, and other important papers, in the Perſian language, tranſmitted to them as vouchers by their officers abroad. It is true, that tranſlations of ſuch Papers are uſually ſent with the originals. But it muſt be well known to gentlemen converſant in India affairs, that

from *many circumſtances*, accurate tranſlations of ſuch Letters, Memorials, and Treaties, by a gentleman unbiaſſed by party, faction, or intereſt, and under their own immediate protection, muſt be highly acceptable and advantageous to the India Government at home. Such a perſon would alſo be able to tranſlate into the Perſian language all ſuch Treaties and Letters, as they might have occaſion to ſend or write to the native Powers of Hindoſtan; which might be tranſmitted to India under their proper Seal, and conſequently not be liable to an erroneous tranſlation abroad.

"I HAVE been informed from good authority, that ſeveral gentlemen in the Direction, a very few years ago, were ſufficiently convinced of the utility of ſuch an eſtabliſhment. The arrangement and expences of a regular Perſian Secretary's Office at the India Houſe, by ſome who are advocates for œconomy, might be eſteemed an objection: but this, I conceive, may be eaſily obviated. For ſuch a perſon as I have pointed out, might be induced, for a moderate ſalary to undertake the Office: he might reſide in, or at any diſtance from the Capital; the neceſſary papers might be tranſmitted to him by their proper Secretary for the time being, and might be returned by him to the ſame Secretary, with their tranſlations.

"THE foregoing Obſervations contain all that occurs to me on the ſubject, and I ſincerely wiſh, that they may afford you ſome little aſſiſtance, in proving the high importance of Perſian literature; and that you will be enabled to point out the propriety of promoting in this country the ſtudy of a language, ſo neceſſary to the ſervants of the Company, ſo advantageous to the Company themſelves; and, from the extent and wealth of their Territories and Commerce, not an unimportant object to the Britiſh Nation.

I am, &c.

WILLIAM DAVY"

F I N I S.